حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ (سورة البقرة 238)

حَيَّ عَلَى الصَّلَاة، حَيَّ عَلَى الْفَلَاح

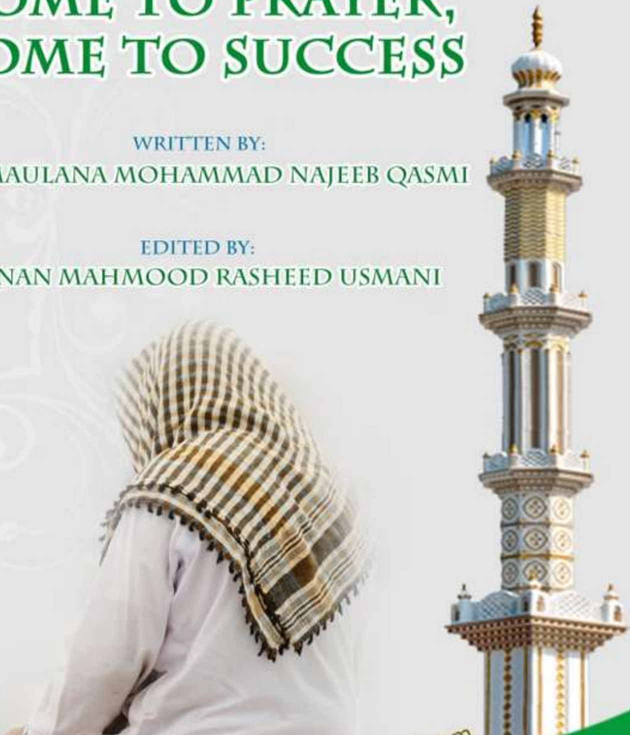
COME TO PRAYER, COME TO SUCCESS

WRITTEN BY:

DR. MAULANA MOHAMMAD NAJEEB QASMI

EDITED BY:

ADNAN MAHMOOD RASHEED USMANI



www.najeebqasmi.com

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Come to Prayer, Come to Success

حَيَّ عَلَى الصَّلاة، حَيَّ عَلَى الْفَلَاح

By Dr. Muhammad Najeeb Qasmi

Edited by:
Adnan Mahmood Usmani,
Researcher,
King Saud University, Riyadh, Saudi Arabia.

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Contents

Preface

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْم

اَلْحمْدُ لِلّهِ رَبِّ الْعَالَمِيْن،وَالصَّلاۃ وَالسَّلامُ عَلَی النَّبِیِّ الْکَرِیم وَعَلیٰ آله وَاَصْحابه اَجْمَعِیْن۔

Prophet Muhammad (PBUH) came with a universal message. His message was not restricted to a certain tribe or a nation. It was not meant for a limited period either. Rather the message he was shouldered with was general and timeless.

After the departure of the Prophet Muhammad (PBUH) from this world, entire Muslim Ummah, in general, and Ulama, in particular, were entrusted with the noble responsibility of preserving that eternal message of the Prophet Muhammad (PBUH) and passing it on to the subsequent generations. So the interpreters of the Qur'an and scholars of Hadith and Fiqh of different eras have served Islam using the best available resources at their times.

Modern technologies such as websites, WhatsApp, Facebook, YouTube and mobile apps are being used currently for sharing Islamic messages and spreading teachings of Prophet Muhammad (PBUH). But it needs to be accelerated to maximize the advantages of these technologies.

Some of my sincere friends extended their technical and financial support to me so that I may also take my part in service of Islam by using modern technologies. Our team launched our website (www.najeebqasmi.com) in 2013 and two mobile applications (Deen-e-Islam and Hajj-e-Mabroor) in 3 languages in 2015. 18 Ulamas of India and Pakistan and different Islamic institutions have given their reviews about these two apps appreciating the glorious efforts made by me and my team in bringing out such Islamic apps.

While preparing these apps, my articles (around 200) were translated into English and Hindi languages. They were edited

by the experts. Hindi translations of the said articles are simple and easy to understand.

By the grace of Allah, English and Hindi translations of these articles have been compiled into 14 books in each language according to subject, totaling them to 28 books in all. Apart from this, seven books were written earlier in Urdu. Nine more books are being compiled in Urdu. These books are collections of various articles which were published in newspapers and magazines at different times.

The current book, “Come to Prayer, Come to Success” includes articles on 5 Obligatory as well as Nafl and Sunnah prayers. Prayer (Salah or Salat) is an integral part of the Muslim faith and second most important pillar of Islam after believing in oneness of Allah the Muhammad (PBUH) being the last prophet. The book describes and discusses various issues associated with prayer.

I pray to Allah to accept this small effort made by me with the sole intention of serving Islam. I also pray to Allah for the scholars who wrote encouraging reviews, well-wishers who provided their technical and financial support for this project, translators, editors and designers.

Special thanks to Hazrat Maulana Abul Qasim Numani (Muhtamim of Darul Uloom Deoband), Maulana Mohammad Asrarul Haque Qasmi, M.P. (India) and Professor Akhtar Alwasey (Ex-director of Zakir Hussain Institute of Islamic Studies) for their valuable reviews on the books.

I also express special gratitude to Mr. Adnan Mahmood Usmani for editing these books and to Dr. Shafa’atullah Khan for his consistent support throughout this project.

Mohammad Najeeb Qasmi, Riyadh
01-06-1437 = 10-03-2016

Foreword

In the name of Allah, the Most Beneficent, Most Merciful
Praise be to Allah, Peace and blessings of Allah be upon His Messenger, Muhammad, and all his family and companions.

We are living in an age of tremendous cataclysm and uncertainty. People everywhere are groping anxiously for something that can save humanity, which has lost its way and is on the brink of unprecedented disaster. It is also true to say that we live in an era of the ultimate material civilization and progress, but in terms of values and morals, mankind appears to be diminishing day by day. Islam claims to provide answers and solutions, ones which are compatible with reason, logic, and the realities of the human life, In Islam, there are no obscure or mysterious things that we have only to believe without being allowed to ask about them. It is the Qur'an, Hadith and Sunnah which provide answers in convincing, conclusive and incomparable style.

Dr Najeeb Qasmi wrote many articles on contemporary issues and tried to guide humanity to the right path. But all his articles were limited to Urdu language and it was required to translate his work into English to convey the teachings of Islam to a broader horizon. The task of translating and editing into English at individual articles level and then compiling them into 14 volumes was an arduous one but with the blessing of Almighty Allah, I was able to accomplish this task within the specific time and I am thankful to my family for all their cooperation. Without their kind support it would not have been possible to complete it in time.

May Allah accept our efforts to spread the message of Islam and guide us all to the right path.

Adnan Mahmood Usmani
Consulting Editor
Riyadh, Saudi Arabia
16 March, 2016, 6 Jumada' II, 1437

(Mufti) Abul Qasim Nomani
Muhtamim (VC) Darul Uloom Deoband

(مفتی) ابو القاسم نعمانی
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Ref. No..........   Date: .. ..

باسمہ سبحانہ وتعالیٰ

جناب مولانا محمد نجیب قاسمی سنبھلی مقیم ریاض (سعودی عرب) نے دینی معلومات اور شرعی احکام کو زیادہ سے زیادہ اہل ایمان تک پہونچانے کے لئے جدید وسائل کا استعمال شروع کرکے، دینی کام کرنے والوں کے لیے ایک اچھی مثال قائم فرمائی ہے۔

چنانچہ سعودی عرب سے شائع ہونے والے اردو اخبار (اردو نیوز) کے دینی کالم (روشنی) میں مختلف عنوانات پر ان کے مضامین مسلسل شائع ہوتے رہتے ہیں۔ اور موبائل ایپ اور ویب سائٹ کے ذریعہ بھی وہ اپنا دینی پیغام زیادہ سے زیادہ لوگوں تک پہونچا رہے ہیں۔ ایک اچھا کام یہ ہوا ہے کہ زمانہ کی ضرورت کے تحت مولانا نے اپنے اہم اور منتخب مضامین کے ہندی اور انگریزی میں ترجمے کرادیئے ہیں، جو الیکٹرونک بک کی شکل میں جلد ہی لانچ ہونے والے ہیں۔

اور امید ہے کہ مستقبل میں یہ پرنٹ بک کی شکل میں بھی دستیاب ہوں گے۔

اللہ تعالیٰ مولانا قاسمی کے علوم میں برکت عطا فرمائے اور ان کی خدمات کو قبول فرمائے۔ مزید علمی افادات کی توفیق بخشے۔

ابو القاسم نعمانی غفرلہ
مہتمم دار العلوم دیوبند
۳/۶/۱۴۳۷ھ

Reflections

Maulana Mohammad Najeeb Qasmi, current resident of Saudi Arabia, made a great accomplishment of conveying Islamic information to the believers by using modern technologies. It, in fact, serves a good example for those who are working in the religious field.

His articles dealing with diverse Islamic subjects have been regularly published in Saudi Arabia based Newspaper, “Urdu News”. He has been serving Islam through his Mobile applications and website which he launched to spread message of Islam to a larger group of humanity. Recently, he got all his important articles translated into English and Hindi languages which are going to be launched in the form of electronic books. I hope these collections will be published in future in print edition as well.

May Allah bless Maulana Qasmi with more barakah in his knowledge and grant acceptance to his works.

Abul Qasim Nomani
Mohtamim of Darul Uloom Deoband
03-06-1437 = 13-03-2016

Mohammad Asrarul Haque
Member of Parliament
(Lok Sabha)
Ref. No.
18, South Avenue, New Delhi 110011
Date 19/03/2016

تاثرات

عصر حاضر میں دینی تعلیمات کو جدید آلات و وسائل کے ذریعہ عوام الناس تک پہنچانا وقت کا اہم تقاضہ ہے، اللہ کا شکر ہے کہ بعض دینی، معاشرتی اور اصلاحی فکر رکھنے والے حضرات نے اس سمت میں کام کرنا شروع کردیا ہے، جس کے سبب آج انٹرنیٹ پر دین کے تعلق سے کافی مواد موجود ہے۔ اگرچہ اس میدان میں زیادہ تر مغربی ممالک کے مسلمان سرگرم ہیں لیکن اب ان کے نقش قدم پر چلتے ہوئے مشرقی ممالک کے علماء و داعیان اسلام بھی اس طرف متوجہ ہورہے ہیں جن میں عزیزم ڈاکٹر محمد نجیب قاسمی صاحب کا نام سرفہرست ہے۔ وہ انٹرنیٹ پر بہت سا دینی مواد ڈال چکے ہیں، باضابطہ طور پر ایک اسلامی و اصلاحی ویب سائٹ بھی چلاتے ہیں۔

ڈاکٹر محمد نجیب قاسمی کا قلم رواں دواں ہے۔ وہ اب تک مختلف اہم موضوعات پر سینکڑوں مضامین اور کئی کتابیں لکھ چکے ہیں۔ ان کے مضامین پوری دنیا میں بڑی دلچسپی کے ساتھ پڑھے جاتے ہیں۔ وہ جدید ٹکنالوجی سے بخوبی واقف ہونے کی وجہ سے اپنے مضامین اور کتابوں کو بہت جلد دنیا بھر میں ایسے ایسے لوگوں تک پہنچادیتے ہیں جن تک رسائی آسان کام نہیں ہے۔ موصوف کی شخصیت علوم دینی کے ساتھ علوم عصری سے بھی آراستہ ہے۔ وہ ایک طرف عالم دین ہیں، تو دوسری طرف ڈاکٹر و محقق بھی اور کئی زبانوں میں مہارت بھی رکھتے ہیں اور اس پر مستزاد یہ کہ وہ فعال و متحرک نوجوان ہیں۔ جس طرح وہ اردو، ہندی، انگریزی اور عربی میں دینی و اصلاحی مضامین اور کتابیں لکھ کر عوام کے سامنے لارہے ہیں، وہ اس کے لئے تحسین اور مبارک باد کے مستحق ہیں۔ ان کی شب و روز کی مصروفیات وجد و جہد کو دیکھتے ہوئے ان سے یہ امید کی جاسکتی ہے کہ وہ مستقبل میں بھی اسی مستعدی کے ساتھ مذکورہ تمام کاموں کو جاری رکھیں گے۔ میں دعا گو ہوں کہ باری تعالیٰ ان سے مزید دینی، اصلاحی اور علمی کام لے اور وہ اکابرین کے نقش قدم پر گامزن رہیں۔ آمین!

مخلص

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Reflections

In the present era, modern technologies are very effective tools to spread one's ideology. I appreciate that some Islamic scholars already took initiative to create religious awareness in the Muslim society using these new technologies. We can find wide range of Islamic information already available at internet. Majority of those scholars are from Western countries. Now Ulama of Eastern countries are following their footsteps. Dr. Mohammad Najeeb Qasmi is one of them. He has already created his own Islamic website.

Dr. Mohammad Najeeb Qasmi is a religious scholar and researcher. He has written many articles and books on various Islamic topics which are read by a massive number of people throughout the world. His knowledge and understanding of innovative technologies assists him to convey his messages to Muslim community in the world. His efforts to bring his articles and books in Urdu, Hindi and English languages are admirable. We expect that his enthusiasm towards serving Islam will continue in the future. May Allah bless Dr. Qasmi with more knowledge of Islam.

(Maulana) Mohammad Asrarul Haque Qasmi

M.P. (India)

President of All India Education & Social Foundation – New Delhi

प्रो. अख़्तरूल वासे
आयुक्त
PROF. AKHTARUL WASEY
Commissioner

सत्यमेव जयते

भाषाजात अल्पसंख्यकों के आयुक्त
अल्पसंख्यक कार्य मंत्रालय
भारत सरकार
Commissioner for Linguistic Minorities in India
Ministry of Minority Affairs
Government of India

تقریظ

اطلاعاتی انقلاب برپا ہونے کے بعد جس طرح ہر قسم کی معلومات انٹرنیٹ کے ذریعہ آنکھوں کی دو پتلیوں میں سما گئی ہیں۔ اس نے "گاگر میں ساگر" اور "کوزے میں دریا" کے تخیلاتی تصورات کو نہ صرف حقیقت بنا دیا ہے بلکہ ان پر ہمارا انحصار روز بروز ناگزیر ہوتا جا رہا ہے۔ گوگل (Google) ہو یا وکی پیڈیا (Wikipaedia) یا پھر دوسری سوشل سائٹس انہوں نے ترسیل و ابلاغ کو وہ ہمہ جہت رخ اور رفتار کی تیزی عطا کی ہے کہ فراق و فصل کے تمام تصورات بے معنی ہو کر رہ گئے ہیں۔ لیکن اس اطلاعاتی انقلاب نے ایک پیچیدہ مسئلہ یہ پیدا کر دیا ہے کہ اطلاعات رسانی اور خبروں تک رسائی میں حقائق سے گریز یا ان کو مسخ کرنے کا چلن بھی اس طرح شامل ہو گیا ہے اور اس سچائی کو اسلام اور مسلمانوں سے بہتر کون جانتا ہے۔ دوسرا سنگین مسئلہ یہ ہے کہ باخبر ہونے اور معلومات حاصل کرنے کے لئے اب مطالعہ کی عادت لوگوں میں خاصی کم ہوتی جا رہی ہے۔ کیونکہ موبائیل کے روپ میں دنیا ان کی مٹھی میں سمائی رہتی ہے اور وہ سب کچھ اسی کے ذریعہ جاننا چاہتے ہیں۔ اس چیلنج اور مسئلے کے حل کے لئے ضروری ہے کہ ہم غلط بیانیوں اور حقائق کو دنیا پر آشکار کرنے کے لئے اور اپنے ہم مذہبوں خاص طور پر نئی نسل کو صحیح معلومات فراہم کرنے، انہیں رہنمائی دینے اور ان کے شعور میں بالیدگی اور پختگی لانے کے لئے اس اطلاعاتی انقلاب کے جتنے بھی وسائل و ذرائع ہیں ان کا بھرپور استعمال کریں۔

مجھے خوشی ہے کہ ہمارے ایک موقر اور معتبر عالم حضرت دین مولانا محمد نجیب قاسمی نے جو از ہر ہند دارالعلوم دیوبند کے قابل فخر ابنائے قدیم میں سے ہیں اور عرصہ سے مملکت سعودی عرب کی راجدھانی ریاض میں برسر کار ہیں، انہوں نے اس ضرورت کو بخوبی سمجھا اور دنیا کی پہلی اسلامی موبائیل ایپ "دین اسلام" اور "حج مبرور" اردو، انگریزی اور ہندی میں تیار کیا تھا اور اب وقت گزرنے کے ساتھ نئے سوالات کی روشنی اور علمی ضرورتوں کے تحت نئے مضامین اور نئے بیانات شامل کر کے ایک دفعہ پھر نئے انداز کے ساتھ پیش کرنے جا رہے ہیں۔ مزید برآں زندگی کے مختلف پہلوؤں پر دین کے حوالہ سے دو سو مضامین کے الیکٹرونک ایڈیشن کو بھی منظر عام پر لایا جا رہا ہے۔ مجھے وقتاً فوقتاً محترم مولانا محمد نجیب قاسمی صاحب کے مقالے، الیکٹرانک مضامین اور علمی فتوحات سے استفادہ کرنے کا موقعہ ملتا رہا ہے۔ مجھے ان کے متوازن، اعتدال پسند اور عالمانہ انداز تحریر نے ہمیشہ متاثر کیا۔ میں مولانا نجیب قاسمی کی خدمت میں ہدیۂ تبریک و تشکر پیش کرتا ہوں اور خدا سے دعا کرتا ہوں کہ وہ ان کی عمر میں درازی، علم میں اضافہ اور قلم میں مزید پختگی عطا فرمائے۔ کیونکہ:

ستاروں سے آگے جہاں اور بھی ہیں
ابھی عشق کے امتحاں اور بھی ہیں

(پروفیسر اختر الواسع)
سابق ڈائریکٹر: ذاکر حسین انسٹی ٹیوٹ آف اسلامک اسٹڈیز
سابق صدر: شعبہ اسلامک اسٹڈیز جامعہ ملیہ اسلامیہ، نئی دہلی
سابق وائس چیرمین: اردو اکادمی، دہلی

14/11, जाम नगर हाउस, शाहजहाँ रोड, नई दिल्ली–110011
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Reflections

The revolution of information technology has provided easy access to all kinds of information. Maxims like “Ocean in a pot” does not seem to be an imagination anymore. Our dependence on the technology is increasing. Google, Wikipedia and other social websites are the fastest tools of information and communication. But this abundance of information has created confusion. Instead of conveying truth to people, it is being used to spread distorted reality. This is harming Islam and Muslim mostly. Second major issue is that internet has affected the habit of book reading. In such scenario, we need a positive use of these resources of information, so that we can expose the truth to people and guide the Muslim community especially young generation to the right path.

I am glad that our respected scholar Maulana Muhammad Najeeb Qasmi who is one of the alumni of Darul Uloom Deoband and has been residing in Riyadh, Saudi Arabia for quite a long time felt this need. He launched the first Islamic mobile application “Deen-e-Islam” and “Hajj-e-Mabroor” in Urdu, Hindi and English languages. Considering the needs of time, he is again presenting it with the addition of new articles and speeches. Moreover, he is going to launch electronic edition of two hundred articles on different religious aspects. I often read his electronic articles. His moderate and scholarly articles always touch me. I express my gratitude to Maulana Najeeb Qasmi and pray for his long life to Allah. May Allah bless him with more knowledge.

Professor Akhtarul Wasey
Ex - Director of Zakir Husain Institute of Islamic Studies
Ex - Head of Islamic Studies Department,
Jamia Millia Islamia – New Delhi
Ex - Vice Chairman of Urdu Academy - Delhi

1. Importance of Salah (Prayer)

Salah is the most important pillar of Islam after Imaan (faith). The importance and virtues of the Salah have been laid down in the Holy Qur'an and Ahadith with greater details. Big promises have been made on offering Salah regularly, while harsh warnings have been given on abandoning it. This important and the fundamental pillar of Islam has excessively been mentioned. In the Holy Qur'an alone, Salah has been mentioned under numerous themes nearly seven hundred times, sometimes clearly and at times with an indication. Salah is the only great pillar of Islam which was not enjoined on the earth, but on the highest place above the seven heavens during the night of Me'raj (ascension of the Prophet (PBUH) to the heavens). Moreover, the injunction of Salah was not delivered to the Prophet (PBUH) through the angel Gabriel (AS). Instead, Allah the Almighty Himself bestowed the gift of Salah to His beloved Prophet (PBUH).

The historians and the Seerat scholars hold different opinions about the exact date and year of the event of Me'raj. One of them is that the Prophet (PBUH) was called for Me'raj on 27th Rajabul Murajjab, in the twelfth year after Hijrah, when he was of fifty one years and five months. Thus, the injunction of Salah was introduced, according to the most famous opinion in this regard, in the month of Rajabul Murajjab. Some verses from the Holy Qur'an and Ahadith are mentioned below highlighting the significance of this important injunction. May Allah the Almighty enable us all to offer Salah in the best way, Amen!

Verses from the Holy Qur'an

◆ "Recite (O Prophet) what is revealed to you of the Book, and establish Salah. Surely Salah restrains one from shameful and evil acts." (Surah al-Ankabut: 45)

Allah has put the special effect in Salah that it restrains people from shameful acts and evil things. But for that effect, it is compulsory to offer Salah regularly and with the conditions and etiquettes necessary for its acceptance. A Hadith says that a person came to the Prophet (PBUH) and said that so and so offers Salah at night, but he also commits robbery in the day. The Prophet (PBUH) said, "His Salah will soon restrain him from this evil act." (Musnad Ahmad, Sahih Ibne Hibban & Musnad Bazzaz).
◆ "O you, who believe, seek help through patience and prayer. Surely, Allah is with those who are patient." (Surah al-Baqarah: v. 153).

A true Muslim is supposed to have patience if he faces any problem or difficulty and shold establish his relations with Allah through paying special heed to Salah. Even the Prophet (PBUH) used to turn towards Salah in the face of every problem. A Hadith says: "Hudhaifah (RA) says that the Prophet (PBUH) used to turn towards Salah whenever he would face any hardships (Abu Dawood & Musnad Ahmad).

Apart from the five daily prayers, the Prophet (PBUH) was habitual of offering even Tahajjud, Ishraque, Dhuha, Tahiyyatul Wudu and Tahiyyatul Masjid. On special events, he would make Salah itself the source of seeking forgiveness from his Lord. He would visit the mosque when the sun or the moon eclipsed. He would go to the mosque and get busy in Salah when earthquake or storm occurred

or the perilous winds blew. He would attend the mosque when he faced starvation or any hardship befell on anyone else. He would go to the mosque and offer Salah when he returned from his journey.

◆ “And be steadfast in Salah (prayer) … Seek help through patience and prayer. It is indeed exacting, but not for those who are humble in their hearts.” (Surah al-Baqarah: 43 & 45).

◆ “Allah said, “I am surely with you. If you establish Salah, and pay Zakah” (Surah al-Mai’dah: 12.)
These verses mean that offering Salah mindfully brings man closer to Allah. The Prophet (PBUH) is reported to have said: “Man attains nearness to Allah in *Sujud* more than anything.” In short, Allah accompanies man when he fulfils the injunctions of faith, especially when he offers Salah.

◆ “Success is really attained by the believers …….. and who consistently observe their prayers. Those are the inheritors. Who will inherit Firdaus (the Paradise). They will be there forever.” (Surah al-Mu’minun: 1-11).
These verses explain six qualities of the believers who attain success, the first of all is to offer Salah with utter humility and submissiveness, and the last quality again is to protect Salah completely. Thus, the value of Salah in the eyes of Allah can better be grasped through these verses, as the qualities of the successful believers begin with Salah and also end with the same. After that Allah says that these are the people who will inherit, deserve the Jannatul Firdaus. Jannatul Firdaus is the highest place of the Paradise from where the rivers flow. It is, therefore,

hugely needed to pray Salah regularly in order to attain Jannatul Firdaus.

◆ "Indeed man is created weak in courage, very upset when touched by evil, and very niggard when visited by good (fortune), except the performers of Salah, who are regular in their Salah, and those in whose riches there is a specified right for the one who asks and the one who is deprived, and those who believe in the Day of Judgment as true, and those who are fearful of the torment of their Lord__ __Indeed the torment of their Lord is not something to be fearless from.__ and those who guard their private parts, except from their wives and those (slave-girls) owned by their hands,__ because they are not to be blamed, but the one who seeks (sexual gratification) beyond that, then such people are the transgressors,__ and those who are careful about their trusts and covenants, and those who are upright in their testimonies, and those who take due care of their Salah . Those will be honoured in gardens (of Jannah)." (Surah al-Ma'arij: vv. 19-35)

In these verses, eight qualities of the people of Paradise have been mentioned which begin with Salah and end with the same. It fully illustrates how important the Salah is in the eyes of Allah!

Ahadith of the Prophet (PBUH)

◆ The Messenger of Allah (PBUH) said: "The first thing the people will be held accountable for on the Day of Judgment is Salah. If it is offered properly, he will attain success. But if it is not offered properly, he will suffer loss." (Tirmidhi, Ibne Majah, Nasai, Abu Dawood & Musnad Ahmad).

◆ The Messenger of Allah (PBUH) said: “The first thing the people will be held accountable for, on the Day of Judgment is Salah. If it is proved well, all the other acts will appear to be well. But if Salah is not proved well, all the other acts too will appear defective.” (al-Tabrani).

◆ Abdullah ibne Masood (RA) narrates that he asked the Prophet (PBUH): “Which of the deeds is loved by Allah the most?” He replied: “Salah at its proper time.” Abdullah ibne Masood (RA) says that he asked, “What next?” The Prophet (PBUH) replied, “Kindness to the parents.” Abdullah ibne Masood (RA) asked once more, “What next?” Then the Prophet (PBUH) said, “Observing Jihad in the cause of Allah.” (Bukhari & Muslim).

◆ Auf bin Malik (RA) says that he was with the Prophet (PBUH) when there were about seven, or eight or nine persons present. He asked us: "Will you not take a pledge on the hand of the Messenger of Allah (PBUH)?" We stretched our hands and said: "We take a pledge on your hand, oh Messenger of Allah (PBUH)!" He said: "(Your pledge is) that you should worship Allah. Do not associate anybody with Him, and offer Salah five times and listen and obey." And he said in a low voice: "And do not ask for anything from the people." (Nasai, Ibne Majah, Abu Dawood & Musnad Ahmad).

◆ Abdullah ibne Umar (RA) narrates that the Prophet (PBUH) speaking about Salah said: "For its votary, Salah shall, on the Day of Judgment, be a light for him, an argument in his favour, and a means of deliverance. Whereas, there will be no light, no defence, no deliverance from doom for him who does not guard his Salah and he

shall meet the fate of Fir'aun, Qarun, Hamaan, and Ubay bin Khalaf." (Ibne Hibban, Musnad Ahmad, Tabrani & Baihaqi).

Note: In Kitabus Salah, Allamah ibne Qaiyim writes that the reason of meeting the fate of these people on the Day of Judgment is that the negligence in Salah is usually caused by the things which were found in them. Thus, if Salah is neglected due to multitude of wealth, the person shall meet the fate of Qarun. If it is caused by power and kingdom, he will meet the fate of Fir'aun. If it is the ministry (or employment) that causes negligence in Salah, he will meet the fate of Haman and if it is trade, he will meet the fate of Ubay bin Khalaf. Those who, in spite of claiming to be Muslims, do not offer Salah at all or rarely offer it should ponder over their possible fate on the Day of Judgment. May Allah protect all of us from this evil fate, Amen!

◆ The Messenger of Allah (PBUH) is reported to have said: "Salah is a light, and charity is proof (of one's faith) and endurance is brightness and the Glorious Qur'an is a proof on your behalf or against you." (Sahih Muslim). It means to say that if one recites the Holy Qur'an regularly and acts upon it, it will be a source of one's deliverance, otherwise it will cause punishment for one.

◆ Mu'adh bin Jabal (RA) says: "I accompanied the Prophet (PBUH) on a journey. One day I was near him while we were moving so I said: 'O Messenger of Allah (PBUH)! Tell me about an action by which I will be admitted into the Paradise, and which will keep me far from the Fire.' He said: 'You have asked me about something great, but it is easy for whom Allah makes it easy. Worship Allah and do not associate any partners with Him, establish Salah, give

Zakat, observe fasts of Ramadan and perform Hajj to the House.' Then he said: 'Shall I not inform you about the head of the entire matter, and its pillar, and its hump?' I said: 'Of course O Messenger of Allah (PBUH)! He said: 'The head of the matter is Islam, and its pillar is Salah, and its hump is Jihad.” (Ibne Majah, Tirmidhi & Musnad Ahmad).

◆ The Messenger of Allah (PBUH) is reported to have said: “Allah has made five things obligatory upon His slaves. Whoever comes with his Salah without any negligence in it, it is Allah’s promise that He will surely let him enter the Paradise.” In another Hadith, the Messenger of Allah (PBUH) says: “Allah has made five things obligatory upon His slaves. Whoever comes with his Salah (on the Day of Judgment) the way that he had not shown any negligence in it due to carelessness, Allah will make covenant with this slave and let him enter the Paradise on the Day of Judgment. But if a person comes with Salah neglected due to carelessness, Allah has not any covenant with such slave. He may punish him or forgive him. (Mu’atta Imam Malik, Ibne Majah & Musnad Ahmad).

The noteworthy point is that Allah, Master of the worlds, promises of Paradise on Salah offering which is not so difficult. Even then, we show negligence in it.

◆ The Prophet (PBUH) is reported to have said: “Whoever offer Salah five times the way that he takes care of Wudu and timing, does *Ruku’* and *Sujud* well, and considers it one of his responsibilities from Allah to offer Salah this way, the Hell Fire will be made Haram on such person.” (Musnad Ahmad)

◆ The Messenger of Allah (PBUH) says: “The key to Paradise is Salah and the key to Salah is purity (Wudu).” (Sunan Tirmidhi & Musnad Ahmad).

◆ Rabi’ah ibn Ka’b al-Aslami (RA) says: “I used to spend night in the company of the Messenger of Allah (PBUH) and used to put up water with him. One day he said to me, ‘Ask anything of me.’ I said, ‘I request for your companionship in Jannah.’ He inquired, ‘Is there anything else?’ I said, ‘That is all.’ He said, ‘then help me in your request by multiplying your prostration.’” (Sahih Muslim). That means to say that, this wish will be fulfilled by looking after Salah well.
Indeed, fortunate are the people who, by looking after Salah in this world, will enjoy the companionship of the Prophet (PBUH), the mast of all the prophets (RA) in the Paradise.

◆ Anas bin Malik (RA) narrates that the Prophet (PBUH) said: “The coolness of my eyes lies in Salah.” (Nasai, Baihaqi & Musnad Ahmad).
◆ Ali (RA) narrates that the last words which the tongue of the Prophet (PBUH) uttered were (Salah, Salah, and fear Allah concerning the slaves) (Abu Dawood & Musnad Ahmad).

◆ Umme Salimah (RA) says: “The last advice which the Messenger of Allah (PBUH) delivered was: ‘Salah, Salah, Fear Allah concerning your slaves (and your subjects).’ It means to say that you should fulfil their due rights. When the Prophet (PBUH) uttered these words, the words were not clearly coming out of his tongue (Musnad Ahmad).

◆ ‘Abdullah ibne Amr ibnul ‘Aas (RA) narrates that the Prophet (PBUH) said: “Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old and arrange their beds (to sleep) separately.” (Abu Dawood).

Note: Parents are commanded to monitor their children when they become seven years old if they offer Salah. They are even advised to beat when they do not offer Salah after they become ten years old, so that they become habitual of Salah well before attaining puberty. They should not abandon even a single Salah after attaining puberty. Ahadith give severe warnings on abandoning of Salah, though of even a single time. According to the opinion of some scholars, such person gets out of the fold of Islam.

◆ Umar (RA) issued a directive to his governors saying that Salah was the most important thing among all of their affairs. Whoever looked after Salah by offering it regularly is as if he protected the entire faith. On the contrary whoever wasted Salah is like he wasted all the other fundamentals of the faith (Mu’atta Imam Malik).

This statement of Umar (RA) clearly reveals that whoever shows negligence in Salah will surely be lazy concerning other tasks as well. But whoever offers Salah at its prescribed time regularly with humility and submissiveness will surely be protecting the entre faith.

◆ Anas bin Malik (RA) narrates that fifty Salahs were made obligatory upon the Messenger of Allah (PBUH) in the night of Me’raj. They were shortened, until there remained only five. At last Allah announced: “O Muhammad, they are

five Salahs each day and night, for every prayer there will be a tenfold (reward), and that is fifty prayers.” (Tirmidhi).

Note: Salah is the only pillar of Islam which was enjoined not on the earth, but on the highest place above the seven heavens in the night of Me’raj. Moreover, the injunction of Salah was not delivered to the Prophet (PBUH) through the angel Gabriel (AS). It was Allah Himself Who bestowed this gift to His beloved, Muhammad (PBUH).

◆ Mu’adh bin Jabal (RA) narrates that the Prophet (PBUH) said to him while sending him to Yemen, “Verily, you are going to a people among the people of the Book, so call them to testify there is no God but Allah and I am the Messenger of Allah. If they accept that, then teach them that Allah has obligated five Salahs in each day and night.” (Bukhari & Muslim).

◆ The Messenger of Allah (PBUH) is reported to have said: "There are seven persons to whom Allah will keep in His Shade on the Day when there will be no shade except His Shade, one among them is a man whose heart is attached to the mosques (i.e. who he offers Salah at its proper time).” (Bukhari & Muslim).

◆ The Messenger of Allah (PBUH) said: “When anyone of you stands for Salah, he supplicates with Allah.” (Bukhari).

2. Timings for Salah

Allah Almighty has made five daily prayers obligatory on every adult Muslim, man and woman, as the holy Qur'an enjoin us to perform Salah at countless places. For example:

"Surely, Salah is an obligation on the believers that is tied up with time" (Surah al-Nisa, V. 103).

"(O Prophet,) establish Salah between the decline of the sun and thedarkness of the night, and (establish) the recital at dawn. Surely, the recital at dawn is well attended" (Surah Bani Israel, V. 78).

The scholars of the Qur'an exegesis (Mufassireen) say that the "decline of the sun" in this verse refers to Zuhr and Asr prayers, "darkness of the night" to Maghrib and Isha prayers, and "the recital at dawn" to Fajr prayer.

"Establish Salah at both ends of the day, and in the early hours of the night. Surely, good deeds erase bad deeds" (Surah Hud: v. 114).

The timing for Salah, the number of rak'ahs and the method of Salah have not been mentioned in the Holy Qur'an in details. Everything has been well illustrated by the first Mufassir-e-Qur'an, Prophet Muhammad (PBUH) himself through his acts and statements. The acts and the statements of the Prophet (PBUH) too are revelation from Allah. The Holy Qur'an says: "He does not speak out of (his own) desire. It is but revelation revealed (to him)" (Surah al-Najm: vv. 3, 4). The Prophet (PBUH) would not even usually open up his mouth without having received any revelation from Allah. He led the Companions (RA) in prayers for two days; the first day, every prayer was offered in the beginning of their times, while every prayer was offered towards the end of their times on the second

day. Then he (PBUH) said: The timings of your five daily prayers revolve between these times which you saw (Sahih Muslim: The Book of Mosques).

The prescribed times for all the five daily prayers

Fajr: The timing of Fajr starts from *subh-e-saadiq* (true dawn or morning twilight) when the morning light appears across the full width of the sky and ends at the sunrise. The time for Fajr salah spans approximately for one hour and twenty to thirty minutes with differences in season and place.

Zuhr: The timing of Zuhr prayer starts after the sun passes its zenith (zawal), and lasts until Asr.

Asr: The timing for Asr prayer starts when the shadow of an object is twice its length plus the shadow length at Zuhr, and lasts till the sunset. The scholars, in the light of Ahadith, hold different opinion about the end of Zuhr's time and the beginning of Asr's time. The view above is held by Imam Abu Hanifah (RHA). According to other scholars, the time for Zuhr Salah ends and Asr Salah begins when the shadow of an object is the same length as the object itself plus the shadow length at Zuhr. It is however agreeably makruh (detestable) to delay Asr prayer as long as the sun starts to turn orange.

Maghrib: The timing for Maghrib prayer starts when the sunset, and lasts up till nearly one and a half hour. It is, however, mentioned in Ahadith that too much delay in offering Maghrib Salah is detestable.

Isha: The timing for Isha prayer starts nearly after one and a half hour from the sunset, and lasts until the rise of the "white light" (Fajar Sadiq) in the east. The time for Witr Salah too lasts up till the rise of the white light. It can, however, be offered along with offering Isha Salah as well.

Makruh (detestable) times for Salah

There are five times when offering Salah is detestable. Three times out of them are such when offering both Farz (obligatory) and Nafl prayers is *makruh tahrimi* (An undesirable act, bordering with the forbidden, though not clearly forbidden by Shari'ah). These three times are as follows:

(1) When the sun is rising
(2) When the sun is declining
(3) When the sun is setting

Note: If someone has not offered Asr prayer until the time for sunset has approached, Asr prayer of the day can be offered, though with detestability, even at the time of the sunset.

Apart from these times, there are two times when offering only Nafl prayers is makruh. However, Farz Salah which has been missed can be offered as Qadha.

(4) From (after) Fajr Salah until the sunrise
(5) From (after) Asr prayer until the sunset.

Amr bin Anbasah as-Sulami (RA) says: "Tell me, O Messenger of Allah (PBUH), something that Allah has told you and which I do not know. Tell me especially about Salah. The Messenger of Allah (PBUH) said: stop praying when the sun is rising till it has reached the height of one or two lances, for it rises between the two horns of the Devil, and the infidels offer prayer for it (at that time). Then pray as much as you like, because the prayer is witnessed

and recorded till the shadow of a lance becomes equal to it. Then cease offering prayers, for at that time the Hell fire is heated up and doors of the Hell are opened. When the sun declines, pray as much as you like, for the prayer is witnessed till you pray the afternoon prayer, then cease offering prayer till the sun sets, for it sets between the two horns of the Devil, and (at that time) the infidels offer prayer for it.” (Sahih Muslim - Chapter, The times at which offering Salah is disallowed)

Abu Saeed al-Khudri (RA) narrates that he heard the Prophet (PBUH) saying:

"There is no prayer after Fajr until the sun rises, and there is no prayer after Asr prayer until the sun sets.” (Sahih Bukhari)

Ruling: Farz Salah, if not offered at its prescribed time, has to be offered at even after the time has elapsed. It would, however, be counted as Qada. It should be noted that not offering Salah at its prescribed time without any valid excuse is a major sin, though it is offered later as Qada. But not offering even Qada is a bigger sin. The Holy Qur’an and Ahadith have laid down severe warnings on that. May Allah enable us to offer Salah at its prescribed time, Amen!

3. Love of the Prophet Muhammad (PBUH) with Salah (Prayers)

It is a fact that even a less informed person, though he had casted a cursory glance on Seerat (biography of the Prophet) books, knows that the Prophet (PBUH) was very much fond of Salah. He was very much infatuated with Salah and he used to perform it with full attention and thus he used to attain a higher status in Salah. At night, he used to perform long Salahs. It is his fond of Salah that, besides the five obligatory Salahs, he used to offer other non-obligatory Salahs also, such as emphasized and non-emphasized Sunnah Salahs, Tahajjud, Ishraq, Dhuha, Tahiyyatul Wudu and Tahiyyatul Masjid Salahs and so on. He used to turn to the Almighty Allah through Salah at several specific occasions also. On the solar and the lunar eclipse he used to go to Masjid and make himself busy in Salah. He used to go to Masjid whenever there was strong wind or even if there was a little bit storm. In case of famine or any other difficulties or problems he used to turn to Masjid. After returning from a journey he first used to go to Masjid and offer Salah. So, we should also follow the footsteps of our Prophet (PBUH) and we should perform and establish Salah properly and on time. Whenever there is any difficulty or any problem we should offer Salah and we should turn to the Almighty Allah and seek help from Him.

Let us first read thoroughly the Qur'anic verse in which the Almighty Allah has ordered the Prophet (PBUH) to offer Tahajjud. Allah said in (Surah Muzzammil: 1-4), O you, wrapped up in clothes, stand at night (for prayer) except a little, half of it, or make it a little less, or make it a little more;

and recite the Qur‘an clearly with *tartil* (in a distinct and measured tone). Wake up in the night for prayer, more than half night, or half, or less than half of it.

This is a nice message which was directed to the Prophet (PBUH) that he should offer Tahajjud Salah in the major portion of night. In this lovely message we have adopted one part, i.e. we sleep much in blankets and we do not wake up for Salah in night. We are very far from the purpose of this Qur’anic verse and we have made ourselves far away from the remembrance of the Almighty Allah. We should adopt the acts of our Prophet (PBUH) as we remember him much.

By this Qur’anic verse we came to know that Allah ordered the Prophet (PBUH), the leader of all the Prophets and Apostles (AS) that he should be fond of prayer and be infatuated with it. Many sayings of the Prophet (PBUH) also prove this Divine order.

- The Prophet Muhammad (PBUH) said: “My comfort has been provided in Salah.” (Musnad Ahmad, Nasai).
- When the time of prayer came, the Prophet used to say to Bilal (RA): “O Bilal! Get up, prepare for Salah and give peace to my heart.” (Musnad Ahmad, Abu Dawood).
- We can trace the clear infatuation and love of the Prophet (PBUH) with prayer by the fact that before his migration to Madinah, the people of Makkah committed many acts of cruelty, they dragged him by binding cloth-sheets in his neck, they put on him the tripe of camel and dust of home. Stones were pelted on him in Taif. Enemies made him injured in Uhud Battle but in all these hard situations he never prayed (Dua) against them. But on the occasion of Ghazwa-e-Khandaq

when the enemies had captured Madinah, the Prophet (PBUH) could not find time to offer Asr Salah even till before Maghrib Salah, so on that time he prayed (Dua) against them in a strong word which he had never uttered so. Dua against them was: "The enemies made us busy and thus we could not offer the Mid Salah, i.e. Asr Salah, so O Allah please fill their homes and their graves with fire." (Bukhari and Muslim).

- Ayesha (RA) narrated that The Prophet (PBUH) used to stand (in Salah) till both his feet and legs swelled. He was asked why (he offer such an unbearable prayer) while his all previous and coming sins have been forgiven? Upon this he said, "Should I not be a thankful slave." (Bukhari).
- Ata (RA) said that he asked Ayesha (RA): Tell me about something unique about the Prophet (PBUH). Upon this Ayesha (RA) said that everything of the Prophet was unique. One night the Prophet (PBUH) came to me and slept with me in my blanket then after a while he said, let me worship my Lord. Saying this he got up, made Wudu (ablution) and stood for Salah and then started weeping till his tears rolled down on his chest. He did *Ruku'* and wept much, he did Sajdah and wept much, raised his head from Sajdah and wept much till Bilal (RA) raised the Call for Fajr prayer. I (Ayesha) asked the Prophet (PBUH): "Why (you offer such an unbearable Salah) while your all previous and coming sins would have been forgiven? Upon this the prophet (PBUH) replied, "Should I not be a thankful slave. And why I should not offer such Salahs while the verses
إن في خلق السـموت و الأرض و اختلاف الليـل و النهـار لآيـات لأولي الألباب....الذين يذكرون الله قياما و قعودا وعلى جنوبهم ...

till the last of Surah Aale Imran have been revealed on me." (Ibne Hibban).

- Huzaifa (RA) said: One night I was passing by the Prophet (PBUH). He was offering (Nafl) Salah in the Masjid. I also stood up behind him and I thought that the Prophet (PBUH) did not know about me that I am offering Salah behind him. The Prophet (PBUH) started Surah al-Baqarah. I thought that he would do *Ruku'* on hundred verses, but when he recited hundred verses and did not do *Ruku'* I thought that he would do *Ruku'* on two hundred verses, but he did not do *Ruku'* on two hundred verses, then I thought that he would do *Ruku'* at the end of Surah. When the Prophet recited the whole Surah he said اللهم لك الحمد! three times, then he started Surah Aale Imran so I thought that he would do *Ruku'* at the end of this Surah, but at the end of this Surah too he did not do *Ruku'* and he said اللهم لك الحمد! three times, then he started Surah Al-Maidah and he did *Ruku'* after the completion of this Surah. I heard him saying in *Ruku'* سبحان ربي العظيم and his lips were moving and I guessed that he was reciting something else also. Then he did Sajdah and I heard him saying in Sajdah سبحان ربي الأعلى and his lips were moving and I guessed that he was reciting something else also which I could not understand. In the second Rak'at he started reciting Surah Al-An'aam so I left him and went away because I was not able to perform behind him because his prayer was very long." (Musannaf Abdur Razzaq).
- Abdullah bin Mas'ud (RA) said, "One night I offered Tahajjud with the Prophet (PBUH) and he kept on standing till an ill-thought came to me." He was asked, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet (standing) (because I did not

have the courage to stand for such a long Salah)." (Bukhari & Muslim).

- Abdullah bin Shikhkhir (RA) said. I came to the Messenger of Allah (PBUH) when he was offering Salahs. He was sobbing and his chest sounded like a boiling kettle. (Abu Dawood).

When the Prophet Muhammad (PBUH) used to offer Salah he used to prolong Qiyam, *Ruku'*, Sajdah and he used to recite the Holy Qur'an with full tranquillity and his feet used to get swollen but when he used to lead the Salah he used to consider the people behind him and he used to shorten Salah.

- The Prophet' fondness for Salahs can also be traced from the fact that even during his illness, till before four days (he led Maghrib Salah before four days) of his departure from this world, he himself led all Salahs. He was not able to go to Masjid at the time of Isha but he took bath two or three times so that he may lead Salah but every time he became unconscious. At last on his order Abu Bakr Siddiq (RA) led Salah. On Saturday or on Sunday when the Prophet (PBUH) felt somehow better he went to Masjid walking with the help of two people to offer Zuhr Salah. Next day on Monday his soul departed from this world.
- Ali (RA) narrated that the last words which the Messenger of Allah (PBUH) spoke were, Salah, Salah, fear Allah about those whom you rightly possess (i.e. slaves) (Abu Dawood).
- Umme Salmah (RA) said that "What the Messenger of Allah (PBUH) most enjoined when he was dying and breathing his last was, Salah and those whom you rightly possess. When the Prophet (PBUH) was

speaking these words his words were not clearly heard." (Musnad Ahmad).

It means the Prophet (PBUH) established Salah till his last time and enjoined the Ummah to offer Salah. This shows his love with Salah. May Allah make us able to offer Salah properly and on time till our last breath, Amen!

Almighty Allah has sent the noble Prophet (PBUH) as a mercy for the entire world, therefore we find him (PBUH) the most kind to his Ummah and he (PBUH) was very concerned about their issues and problems. The Prophet (PBUH) used to speak very gently, but when he spoke about Salah, his tone was very severe. Those who are careless about Salah and do not offer them properly and on time, there are severe warnings for them. The Prophet (PBUH) expressed high anger for such people. If we love the Prophet (PBUH) truly, we must care for Salah about which he (PBUH) said: Coolness of my eyes is in Salah.

I am quoting few traditions of the Prophet (PBUH) in which sever warning has been given to those who disregard Salahs or do not give them due rights and these are as follows:

- The Messenger of Allah (PBUH) said: "The covenant that stands between us (Believers) and those (Disbelievers) is Salah (prayer), whoever abandons it, he has committed disbelief" (Musnad Ahmad, Abu Dawood, Nasai, Tirmidhi, Ibne Majah).
- The Prophet (PBUH) said: Verily between a man and polytheism and unbelief is the negligence of Salah (Sahih Muslim).

- The Prophet (PBUH) said whoever abandons Salah deliberately, he has become out of the religion (Ṭabrani).
- The prophet (PBUH) said: Whoever does not offer Salah, has no share in Islam (Bazzar).
- The Prophet (PBUH) said: He, who abandons obligatory Salahs because of sleeping, his head would be trodden on the Day of Judgment. (Bukhari).
- The Prophet (PBUH) said: I want to ask anyone to lead Salah and I would put on fire those who do not offer the Friday Salah, including their homes (Sahih Muslim).
- The Prophet said: "Whoever missed Friday Salah thrice out of negligence, Allah will place a seal over his heart" (Nasai, Tirmidhi).

Let us now see those traditions of the Prophet (PBUH) which express the virtues of offering Salahs and tell clearly that the success in both the worlds depends on being punctual in Salah.

- It is narrated on the authority of Ubadah bin Ṣamit (RA) that he had heard the Prophet (PBUH) saying, the Almighty Allah has made five Salahs obligatory, whosoever comes with them in a complete form (offers them fulfilling all its conditions) and they had no shortcomings because of negligence, the Almighty Allah has promised to make them surely enter the paradise. The one who does not do it (does not offer Salahs properly) there is no such promise for him, Allah may punish him or let him enter the paradise (Muwatta Malik, Ibn Majah, Abu Dawood, Musnad Ahmad).
- It is narrated by Abu Hurairah (RA) that The Messenger of Allah (PBUH) said: "The first of man's

deeds for which he will be called to account on the Day of Resurrection is Salah. If it is found to be perfect, he will be safe and successful, but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salah, the Glorious and Exalted Allah will command to see whether His slave has offered any voluntary Salah so that the obligatory Salah may be made up by it. Then the rest of his actions will be treated in the same manner." (Tirmidhi, Ibne Majah, Nasai, Abu Dawood, Musnad Ahmad).

- The Prophet (PBUH) watched the moon of the fourteenth night and said: "You would watch your Lord just like watching this moon now. There would be no iota of doubt in watching, so you should be careful about Salahs before the sunrise and the sunset (Fajr and Asr). After that the Prophet (PBUH) recited the following verses.

  "وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَمْسِ وَقَبْلَ الغُرُوْبِ"

  'Glorify your Lord with His praise, before the rising and before the setting of the sun'. (Bukhari and Muslim).

This tradition clearly tell us that those who are careful about Fajr and Asr Salah, they would enjoy watching the Almighty Allah, which is in fact the greatest bounty and blessing of the Almighty Allah.

- The prophet (PBUH) said: The person who maintains Salah with full care, it would turn to be a light for him the Day of Resurrection, an evidence (for being fully honest) and it would save him from the punishment of the Day of Judgment and the person who does not maintain it, there would be neither light nor any proof (for being fully honest), there would be nothing to save him from the punishment, rather he would be with Fir'aun, Qaroon, Haman and Ubay bin Khalaf on the

Day of the Resurrection (Sahih Ibne Hibban, Musnad Ahmad, Tabrani, Baihiqi).

- The Prophet (PBUH) said: The person, who offers Fajr Prayer, gets protection by the Almighty Allah (therefore do not hurt him). Be careful about the person who has got protection of the Almighty Allah and try that He would not question you about the protected person, if you have ever hurt him by mistake, because if He would question anyone about the protected person, He would punish him and put him in the Hell Fire upside down (Muslim).

According to teaching of the Prophet (PBUH), men should offer Farz (obligatory) prayers with congregation in the mosque.

- The Prophet (PBUH) said: By Allah who is the owner of my life, I thought several times that I would ask to collect woods and at the same time I would ask someone to Call for prayer and I would ask anyone to lead Salah, then I would personally put homes of those on fire who do not join the congregation, without any Shari'ah excuses (Bukhari).
- It is narrated by Abu Hurairah (RA) that one blind companion came to the Prophet (PBUH) and started saying: Oh Messenger of Allah (PBUH) there is no one who can take me to the mosque. Then he requested the Prophet (PBUH) for granting permission to offer Salah at home, the Prophet (PBUH) granted him the permission for the same. But when he was about to leave, the Prophet (PBUH) called him again and asked: Do you hear Azan (prayer call)? He replied: yes, I hear it O Messenger, then the Prophet (PBUH) said: you had better come to the mosque to offer the prayer (Muslim).

Salah with congregation is highly important, therefore we see in the above mentioned Hadith that the Prophet (PBUH) asked even the blind person to offer Salah in the mosque, despite being the Prophet of mercy, he (PBUH) suggested him to come to the mosque. It shows immense importance of the prayer with congregation. Here the blind companion (RA) expressed the reason that there is no one who can take him to the mosque, (it is known by other traditions that his home was far from the mosque and also the way was not smooth) in spite of that, the Prophet (PBUH) asked him to come to the mosque. This Hadith has an open message that men should offer Salah with congregation in the mosque only, without any valid Shari'ah excuses one should not offer Salah at home.

The Prophet (PBUH) also expressed the virtue of Salahs of Witr, Sunan and Nawafil. He (PBUH) asked us to offer them besides obligatory Salahs, so that we can get its advantage, on the Day of Judgment.

- It is narrated by Umme Habibah (RA) that the Prophet (PBUH) said: Whoever offered twelve Rak'ats of voluntary prayer (other than the obligatory ones) a home will be built for him in the Paradise.
- It is narrated on the authority of Ayesha (RA) that the Prophet (PBUH) said: Two Rak'ats of Fajr (two Rak'ats of Sunnah which are offered before the obligatory ones) is better than this world and all that exist in it. In another tradition the word is a bit changed and that is, these two rak'ats are dearer than the entire world (Muslim).
- It is narrated by Abu Hurairah (RA) that the Messenger of Allah (PBUH) said: Do not leave two Rak'ats (Two

Rak'ats of Fajr Sunnah prayer) although you have been ruined by the horse.

- It is narrated on the authority of Abu Hurairah (RA) that the Prophet (PBUH) advised him to do three things; to observe fast for three days every month, to offer two Rak'ats of Ishraq Salah and offer Witr before sleeping (Muslim).
- Abud Darda (RA) said: My beloved Prophet (PBUH) has advised me to do three things, as long as I am alive would not leave them; observing fast for three days every month, offering Ishraq Salah and offering Witr Salah before sleeping (Muslim).
- It is narrated by Ayesha (RA) that the Messenger of Allah (PBUH) used to offer four Rak'ats of Ishraq Salah and sometimes he added and offered more Rak'ats.

However, in the light of the above mentioned traditions we came to know that the prophet (PBUH) was highly engaged with Salah. Most of the time of our beloved Prophet and the best of all creatures (PBUH) was dedicated to Salah. He spent a considerable portion of his time in making Qiyam, Ruku and Sajdah before the Almighty Allah. May Allah make us the true lovers of the Prophet (PBUH), sincere followers of his Sunnah and enable us to offer Salah properly and carefully, Amen!

4. The Prayer of the Prophet (PBUH)

Allah, the Almighty and the Majestic instructed the Prophet (PBUH) with love and affection to pray Tahajjud (an optional night prayer) during major portion of the night.

“O you wrapped in garments. Stand (to pray) all night, except a little. Half of it, or a little less than that, or a little more; and recite the Qur’an (aloud) in a slow, (pleasant tone and) style.” (Surah Muzzammil: 1-4)

Likewise, Allah, the exalted, says in the last verse of Surah Muzzammil: “Your Lord knows that you stand (in prayer) for nearly two-thirds of the night, and (at times) for half of it, and (at times) for one third of it, and (so do) a group of those who are with you”.

In the early period of Islam, before the obligation of the five daily prayers, Tahajjud was obligatory upon the Prophet (PBUH) and all Muslims. Thus, the Prophet (PBUH) and his Companions (RA) used to pray Tahajjud in a particular hour of night. The obligation of praying Tahajjud was lifted after the prescription of five daily obligatory prayers, however its desirability persisted. Meaning, Allah and His Prophet (PBUH) repeatedly motivated Muslim Ummah to pray Tahajjud. Therefore, The Noble Qur'an made mention of Tahajjud after five obligatory prayers on multiple occasions. A group of scholars opined that the obligation of Tahjjud was lifted for ordinary Muslims after obligation of five daily prayers, however it remained an obligation upon Prophet (PBUH) until the end.

Ayesha (RA) reported that when Allah's Messenger (PBUH) occupied himself in prayer, he observed such a (long) qiyam (posture of standing in prayer) that his feet were swollen. (Bukhari)

Personal experiences suggest that mere praying for one or two hours cannot cause feet to swell but spending a major portion of night in standing before Allah, and to elongate bowing and prostration cause (this) swelling. The Prophet (PBUH) used to recite lengthy Surahs like Suratul-Baqrah and Surah Aaale Imran in a single Rak`ah and that too within a relaxed state with no hast or hurry.

From the starting verses of Surah Muzzammil to its last verse, the aforementioned prophetic tradition as well as other sayings of the Prophet (PBUH), it can be well perceived that the Prophet (PBUH) used to offer Tahajjud two-third, half, or one-third of the night on daily basis. Apart from Tahajjud prayer, the Prophet (PBUH) also used to offer the five daily obligatory prayers with a sense of utmost obedience and submission. The prophet (PBUH) also used to observe Sunan & optional Salahs, Salatul Ishraq (the sunrise prayer), Salatudh-Dhuha (forenoon prayer), Tahiyyatul Wudhu (prayer after performing ablution) and Tahiyyatul Masjid (prayer of entering into the Mosque). And on special occasions the prophet (PBUH) used to seek refuge to Allah by means of Salah. On occasions of the Solar and Lunar eclipses, he (PBUH) would visit the mosque and busy himself in Salah. The prophet (PBUH) would direct himself towards mosque during any occasion of pain or hardship. Upon return from journey he (PBUH) would enter the mosque first and offer prayer. And he (PBUH) used to offer prayers leisurely with

no hast or hurry. The Prophet (PBUH) used to spend nearly eight hours daily in such a great worship. He (PBUH) would instruct the Mu`azzin of Prophet's Mosque concerning prayer: “O Bilal give the call to prayer (iqaamah), give us comfort by it.” Meaning the Prophet (PBUH) used to experience tranquillity and comfort upon praying. The Prophet's (PBUH) last will was also regarding the prayer. Allah the Exalted had sent the Prophet (PBUH) as a mercy to the mankind and thus, the prophet (PBUH) was extremely anxious about pains and hardships of Ummah. But his statements concerning those who show negligence and laziness in prayer are severe to the extent that in the light of those sayings, a group of scholars opined that a person who deliberately leaves prayer is a disbeliever. Even though majority of scholars are of the view that such a person is not a disbeliever but rather an evil-doer and sinner.

It is a matter of great concern and regret that today we, who call the name of the Prophet (PBUH), are not ready to even offer Salah that is the coolness of his eyes, in which he (PBUH) spent a considerable portion of his precious life.

Pray before you are prayed over!
May Allah make us all observers of prayer, Amen!

5. Salah Performed With *Khushu'* and *Khudhu'*

Al-Qiyaam (standing upright), recitation of the Qur'an, *Ruku'* (bowing down), *Sujud* (prostration), Qa'dah (sitting between the two *Sujud*) and other things are like numerous parts for the body of Salah, while the *Khushu'* and *Khudhu'* are like its soul. Body void of soul is meaningless. It is, therefore, compulsory to perform Salah with presence and submission of heart along with submission of every part of our bodies, so that our Salah is offered with its soul, i.e. *Khushu'* and *Khudhu'*. Submission of heart means to intentionally keep the heart free from insinuating thoughts and try to imagine the Greatness and Majesty of Allah. Submission of the body parts is that you do not look here and there, do not adjust your hair and clothes. Instead, you should look perfect embodiment of fear and humility, as you generally look before a ruler.

The Holy Qur'an and Ahadith of the Prophet (PBUH) repeatedly teach man to perform Salah with all solemnity and have *Khushu'* and *Khudhu'*, as Salah in actual sense is that which is performed so. For such Salah, Allah grants man success in this world as well as in the Hereafter. The following verses from the Holy Qur'an and Ahadith shed light on this fact. Allah says in the Qur'an:

"Success is really attained by the believers who concentrate their attention in humbleness when offering Salah", (Surah Al-Mu'minun: 1, 2).

"Seek help through patience and prayer. It is indeed exacting, but not for those who are humble in their hearts", (Surah Al-Baqarah: 45).

“Take due care of all the prayers, and the middle prayer (Asr), and stand before Allah in total devotion”, (Surah Al-Baqarah: 248).

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: "When you hear the ‘Iqamah’, proceed to the prayer with calmness and dignity and do not rush. Pray what you can (with congregation) and complete what you miss", (Sahih Bukhari).

Abu Hurairah (RA) narrates: “Allah's Messenger (PBUH) entered the mosque and a person followed him. The man prayed and went to the Prophet (PBUH) and greeted him. The Prophet (PBUH) returned the greeting and said to him, "Go back and pray, for you have not prayed." The man went back and prayed in the same way as before, returned and greeted the Prophet (PBUH) and said, "Go back and pray, for you have not prayed." This happened thrice. The man said, "By Him Who sent you with the truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet (PBUH) said, "When you stand for prayer say Takbir and then recite from the Holy Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers”, (Sahih Bukhari).

Uthman ibn Affan (RA) narrates: “I heard the Messenger of Allah (PBUH) say: “When the time for a prescribed prayer comes, if any Muslim performs ablution well and offers his prayer with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies for all times”, (Sahih Muslim).

Uqbah ibn Amir (RA) narrates that the Prophet (PBUH) said: "Whoever performs Wudu' and does it well, then prays two Rak'ahs in which his heart and face are focused, the paradise will become compulsory for him", (Sunan Abu Dawood).

Abu Dhar al-Ghifari (RA) relates that the Prophet (PBUH) said: “Allah remains paying attention to the slave in his Salah as long as the slave does not divert his attention. But when he diverts his attention, Allah too diverts His attention from him”, (Sunan Nasai).

It is narrated by Abu Qatadah (RA) that the Prophet (PBUH) said: “The worst kind of thief is one who steals from his prayer.” The companions said, “O Prophet of Allah (PBUH) how can someone steal from his prayers?” He (PBUH) said, “He does not perform the *Ruku’* of the prayer nor its Sujood properly”, (Al-Tabrani & Musnad Ahmad).

In this Hadith, the Prophet (PBUH) has termed offering Salah without solemnity and calmness as the ‘worst thievery’.

Ammar ibn Yasir (RA) relates that The Prophet (PBUH) said: “Verily, a man will leave from (his Salah) and only a tenth of his Salah is written for him, a ninth, an eighth, a seventh, a sixth, a fifth, a forth, a third, half”, (Sunan Abu Dawud, Sunan Nasai & Sahih Ibne Hibban).

Abu Hurairah (RA) reports that the Prophet (PBUH) said: “Verily, Allah does not even look to the Salah of the person who does not settle his spine straight between *Ruku’* and *Sujud*, i.e. *Qauma*”, (Musnad Ahmad).

Hudhaifa (RA) said: "I saw a person not performing his *Ruku'* and *Sujud* perfectly. When he completed the prayer, I told him that he had not prayed." I think that Hudhaifa added (i.e. said to the man), "Had you died, you would have died on a tradition other than that of the Prophet Muhammad (PBUH)", (Sahih Bukhari).

Jaabir Ibn Samurah (RA) relates that once the Messenger of Allah (PBUH) came out of his house towards the Companions (RA) and said: "Why is it that I see you all raising your hands as though they are the tails of stubborn horses? Be tranquil in Salah", (Sahih Muslim, Hadith 430).

Abdullah ibn Abbas (RA) narrates that The Prophet (PBUH) said: "I have been ordered to prostrate on seven (bones) and not to tuck up the hair or garment", (Sahih Bukhari).

Abdur Rahman (RA) narrates that the Messenger of Allah (PBUH) prohibited from pecking like a crow, and spreading (the forearms) like a wild beast, and fixing a place in the mosque like a camel which fixes its place, (Musnad Ahmad, Sunan Nasai, Sunan Ibne Majah & Sahih Ibne Hibban).

Abu Darda (RA) is reported to have said: “The first thing to disappear from the people will be *Khushu'*. Soon, many people will come to the mosque, but you will not find any of them having *Khushu'*”, (Sunan Al-Tirmidhi).

Khushu': How to develop it in Salah?

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: "When Satan hears the call to prayer, he turns back and breaks the wind so that one cannot hear the call being made, but when the call is finished he turns round and distracts (the minds of those who pray), and when he hears the Iqamah, he again runs away so as not to hear its sound and when it subsides, he comes back and distracts (the minds of those who stand for prayer)", (Sahih Muslim: chapter: Virtues of Adhan).

Thus, he reminds the person in Salah of numerous affairs. He reminds the things which the person in Salah did not recall before starting Salah, until he does not remember as to how many rak'ahs he has yet completed.
The first agenda of Satan is to keep man away from Salah, as it is the most virtuous act among all the acts of obedience to Allah. But when a slave of Allah, making all the efforts of Satan useless, begins Salah (that is the most beloved act to Allah), the Satan tries to deprive him from the soul of Salah, i.e. *Khushu'* and *Khudhu'*. Therefore, he reminds the man in prayer of numerous worldly affairs to deprive him from the soul of the Salah, as explained in the above Hadith. All the Muslims, therefore, should adopt the measures which may help them perform Salah with *Khushu'* and *Khudhu'*.

The Holy Qur'an and Ahadith mention some measures to develop *Khushu'* and *Khudhu'* in Salah. Man can remain safe from the Satan, in case these measures are truly adopted; and consequently, his Salah will be performed with *Khushu'* and *Khudhu'*.

Before you begin Salah

1. When you hear the voice of Mu'adhdhin, leave all the worldly affairs and respond to the wordings of Adhan. After the Adhan is finished, recite al-Salat on the Prophet (PBUH) and then recite Dua prescribed to be recited after adhan.
2. Attend to the call of natural, as the Prophet (PBUH) says: "No prayer can be (rightly said) when the food is there (before the worshipper, in case he is hungry), or when he is prompted by the call of nature", (Sahih Muslim).
3. Recite *Bismillah* and perform Wudu according to Sunnah way with the conviction that all the minor sins committed by a certain part of your body will be forgiven as soon as the last drop of water falls from that particular part, and that your body parts will be shinning on the Day of Judgment due to making Wudu, by which the Prophet Muhammad (PBUH) will recognize his ummah.
4. Dress in neat and clean clothes. Allah Almighty says in the Qur'an: "O children of 'Adam, take on your adornment at every mosque (at the time of every salah)." (Surah Al-A'araf: 31) The Prophet (PBUH) is also reported to have said: "Allah is beautiful and He loves the beauty", (Sahih Muslim).
   Note: Never dress in tight clothes. Wearing tight clothes has been prohibited in Ahadith. Also, men should not hang their lower garments below the ankles. Ahadith give strict warnings against the people hanging their lower garments below the ankles.
5. Things that may distract your mind from remembering Allah in the state of Salah, you should leave them aside well before you begin Salah.

6. Adopt the means of protection from excessive cold or heat according to your financial status.
7. Avoid offering Salah on place of loud noises as much as possible.
8. Man should perform the Farz (obligatory) Salah in congregation in the mosque, while woman should offer it in her house.
9. Remain content only with the livelihood gained through lawful means, though it may be little.
10. Supplicate to Allah for gaining *Khushu’* and *Khudhu’* in Salah.

After you have started the Salah

1. Admitting the humility and humbleness of yourself and Greatness and Majesty of Allah, raise both of your hands up with due respect and say *Allahu Akbar* (Allah is the greatest). Remain assured in your heart that Allah is the Greatest and Worthy to be loved. Apart from Him, the whole world is just petty and trifle. Distracting your mind from the whole world, focus completely to the Entity Who created us from an impure drop in the shape of a beautiful human, and before whom we will be held accountable for our worldly life after death.
2. Recite al-Thana, al-Fatehah, certain portion from the Qur’an, Tasbeehat of *Ruku’* and *Sujud*, *Duas* of the *Qauma* (standing up right after *Ruku’* and before *Sujud*) and Jalsah (sitting properly between two *Sujud*), al-Tahiyat, al-Salaat on the Prophet (PBUH) and the final Dua al-Mathur (any Dua mentioned in the Holy Qur’an or Hadith) with full tranquillity and by understanding their meaning. If you are unable to ponder, you must at least be

aware of the Rukn (essential act) of Salah you are performing and what you are reciting.

3. Perform Salah with the conviction that you are actually having conversation with Allah in the state of Salah, as it has passed in the Hadith of Anas (RA). Another Hadith reads that Allah responds to the salve after each verse during the recitation of the al-Fatehah.
4. Protect your gaze and do not indulge in adjusting your clothes and hair.
5. In the state of prostration, you should have the conviction that you are at this point closest to Allah. The Prophet (PBUH) says: "The closest that a servant is to his Lord is when he is in prostration", (Sahih Muslim).
6. Perform all the acts of Salah with full tranquillity and calmness.
7. Perform Salah according to the way of the Prophet (PBUH).
8. After utmost effort to gain *Khushu'* and *Khudhu'*, if your mind is unintentionally distracted from the Salah to anything else, draw your attention back to Salah as soon as you realize. Getting mentally distracted to anything unintentionally in the state of Salah will not cause harmful defect to your Salah, Insha Allah. But you should try your best that your mind is not distracted by anything else.

Note: Remembering Allah excessively too plays important role in gaining *Khushu'* and *Khudhu'* in Salah. You should, therefore, remain mindful of remembering Allah in each morning and evening, as it drives the Devils away and weakens their energy. It also purifies the heart from the pollution of sinning.

An important request

The most important and fundamental condition for gaining *Khushu'* and *Khudhu'* in Salah and making it acceptable is *al-Ikhlas* (sincerity), as the acceptance of the acts depends on the intention. The first Hadith of Sahih Bukhari goes thus: "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended."

Therefore, the fundamental motive behind performing Salah, whether it is Farz or Nafl, must only be to gain the pleasure of Allah. Salah must not be performed just to build a virtuous reputation, as it has been termed in the Hadith as a fitna (danger) bigger than the fitna of Dajjal and a kind of shirk (associating partners with Allah).

The Prophet (PBUH) said, "Should I not inform you of that which I fear for you even more than the dangers of Dajjāl? It is the hidden shirk: A person stands to pray and he beautifies his prayer because he sees the people looking at him", (Sunan ibn Majah: Chapter: Al-Riyawa al-Sum'ah).

Shaddad ibn Aus (RA) says that he heard the Prophet (PBUH) saying: "Whoever performed Salah for show off, he committed an act of shirk", (Musnad Ahmad: vol. 4, p. 125).

May Allah enable us all to perform Salah with *Khushu'* and *Khudhu'*, Amen!

6. An emphasis on observing Fajr and ‘Asr salahs in the Qur’an and Sunnah

Some of our brothers who are usually punctual in salah do sometimes show lack of care about Fajr and ‘Asr prayers, especially Fajr in which many are found to be less punctual. The Qur’an and Sunnah put much emphasis on observing these two prayers as we come to know after going through the following verses from the glorious Qur’an and the Prophetic injunctions:

- “Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion.” (The Glorious Qur’an: 2:238).
- “(O Prophet,) establish Salah between the decline of the sun and the darkness of the night, and (establish) the recital at dawn. Surely, the recital at dawn is well attended (i.e. by the angles).” (The Glorious Qur’an: 17:78).
- The Messenger of Allah (PBUH) said, "He who observes *Al-Bardan* (lit. the two cool Salahs i.e., Fajr and ‘Asr) will enter Jannah." (Bukhari).

It is a general observation that those who offer Fajr and Asr Salahs are also found punctual to the rest three Salahs.

- The Messenger of Allah (PBUH) said: "No one will enter the Fire who prays before the sunrise (i.e. the Fajr salah) and before the sunset (i.e. the ‘Asr salah)." (Muslim).
- The Messenger of Allah (PBUH) said: “Angels come to you in succession by night and day and all of them get together at the time of Fajr and ‘Asr prayers. Those who have passed the night with you ascend and Allah

asks them, though He knows everything about you, ‘In what state did you leave My slaves?’ The angels will reply: ‘When we left them, they were praying and when we reached them they were praying.’" (Bukhari and Muslim).

- The Prophet (PBUH) looked at the moon on a full moon night and said, “Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or worldly affairs) a salah before the sunrise and before the sunset (Fajr and ‘Asr), you must do so. He then recited Allah's verse: ‘And glorify the praises of your Lord before the rising of the sun and before its setting.’ [50:39]” (Bukhari and Muslim).

This Hadith tells us that being punctual to salah especially taking due care of Fajr and ‘Asr Salahs will entitle the believers to see their Lord which will undoubtedly be the greatest pleasure and bounty for the people of the Paradise.

- The Messenger of Allah (PBUH) said: “He who offered the morning prayer (in congregation), he is in fact under the protection of Allah and it never happens that Allah should make a demand in connection with the protection (that He guarantees and should not get it) for when he asks for anything in relation to His protection, he definitely secures it. He would then throw him flatly in the Hell.” (Muslim).
- The Messenger of Allah (PBUH) said: "One who offers 'Isha' Salah in congregation, is as if he has offered Salah for half of the night. And one who offers Fajr Salah in congregation, is as if he has offered Salah the whole night." (Muslim).

- The Messenger of Allah (PBUH) said: “Whosoever misses 'Asr Salah, it is as if he has been robbed of his family and wealth.” (Bukhari and Muslim)
- The Messenger of Allah (PBUH) said: "Whoever leaves the 'Asr Salah, all his (good) deeds will be annulled." (Bukhari).
- It was mentioned before the Prophet (PBUH) that there was a man who slept the night till morning (after the sunrise and did not offer Fajr). The Prophet said, "He is a man in whose ears (or ear) Satan had urinated." (Bukhari and Muslim).

Helpful tips for waking up in the morning to offer Fajr salah in congregation

It will help you to wake up and offer Fajr Salah in congregation if you keep the following things in mind:

- Keep in mind the virtues of offering Fajr in congregation.
- Be aware of the reprimands and condemnations made by the Messenger of Allah (PBUH) against those who do not offer Fajr in congregation.
- Go to bed as early as possible.
- Make a firm and sincere intention before sleeping to offer Fajr in congregation.
- Find and adopt ways that may help you wake up for Fajr Salah such as setting alarm in your clock to wake up in proper time and keeping it at a proper place. You may ask a friend who is punctual to wake up for Fajr Salah to wake you up by ringing your bell or knocking the door.
- Make wudhu before sleeping and recite some Adhkar (recommended supplications) for the

remembrance of Allah the Exalted, it will protect you against the attack of the devil.

- Take rest for a while after lunch if possible.
- Do not sleep before Maghrib and between Maghrib and ‘Isha’.
- Be punctual to the rest four Salahs. It will help you to be punctual to the fifth one also Insha Allah.

Following these tips will help you offer Fajr Salah in congregation, Insha Allah. However, if you happen to wake up late someday, offer Fajr Salah first whenever you get up. Such delay will incur no sins for you Insha Allah.

7. Salah: Issue of Negligence and the Remedies

Salah is the first and the most important obligation upon Muslim after having faith in Allah and His Messenger (PBUH). Salah has been made obligatory upon every Muslim, man or woman, rich or poor, healthy or sick, strong or weak, old or young, traveller or resident, king or slave, in peace or war, happiness or grief, hot or cold. This obligation is not waived off even in the battlefield right at the time of fighting. This important and fundamental duty has excessively been stated in the Holy Qur'an and Hadith. But the sorrowful matter is that we show numerous sorts of negligence regarding Salah. We should make all efforts to remove them.

Negligence in Offering Salah

Some people, who do not offer Salah, when persuaded, say that they would begin it regularly from Friday, Ramadan or the beginning of the year. The fact is that no one knows as to when one has to leave this mortal world. It will really be a great loss, if the angel of death happens to come to us at a time when Allah, owing to our negligence in Salah, is displeased with us. When the death is destined is not known to anyone except Allah. Allah says: "No one knows what he will earn tomorrow, and no one knows in which land he will die. Surely, Allah is All Knowing, All Aware." (Surah Luqman: 34) "For every people, there is an appointed time. So, when their appointed time will come, they cannot be late for a moment, nor will they get ahead." (Surah al-A'raf: 34)

They should, therefore, not put off their intention to some day or sometime. They should repent with true heart and begin to offer Salah regularly from today, rather from this moment of time. That is because Salah is the fundamental pillar of Islam and man will first of all be held accountable for Salah on the Day of Judgment.

The noteworthy point is that the person showing negligence in Salah will surely be negligent in other tasks as well. On the contrary, the person offering Salah on time with Khushu' and Khudu' will surely be someone who protects the entire Deen. Umar (RA) issued a directive to his governors that Salah was the most important of all their affairs to him. He who offered Salah regularly and protected it is someone who protected the whole faith. But the person who wasted his Salah will indeed waste all the other rituals of faith.

Preferring the worldly needs to Salah

Some people, when asked for offering Salah, argue that serving the parents, bringing the children up and making efforts to fulfil their worldly need too are necessary. These are, no doubt, necessary. But in order to accomplish these tasks, abandoning Salah or thinking it of less importance is not wise. The Prophet (PBUH) and his Companions (RA) did not only offer Farz Salah regularly, but also they cared for their Nafl and Sunnah prayers along with rightly fulfilling their family needs. We find a role model in their lives for us. Ayesha (RA) says: We would talk to the Prophet (PBUH) and he would talk to us. But when the time for Salah would fall, he would suddenly change, as if he even did not recognize us and turn completely towards Allah.

Abdullah ibne Masood (RA) narrates that he asked the Prophet (PBUH): “Which of the deeds is loved by Allah the most?” He replied: “Salah at its proper time.” Abdullah ibne Masood (RA) says that he asked, “What next?” The Prophet (PBUH) replied, “Kindness to the parents.” (Bukhari & Muslim).

It is well to remember that fulfilling the family needs by showing negligence in Salah is not Deen at all, rather it completely contradicts the religion of Islam. Allah says: “O you who believe, your riches and your children must not divert you from the remembrance of Allah.” (Surah al-Munafiqun: 9) One should, therefore, not prefer the worldly needs to Salah, it should always be offered at its prescribed time.

Negligence in Salah in the state of ailments

Some people completely abandon Salah when they are sick. Even the people, who regularly offer Salah, abandon Salah, while offering Salah on time is compulsory even in the state of sickness, as it is in the state of good health. The Islamic Shari’ah, however, gives relaxation of offering Salah right at home, if going to the mosque is difficult due to sickness. One can offer Salah in sitting position in case one is unable to offer it in standing position, Salah must be offered, though lying down on the bed even with indications. Imraan ibn Husayn (RA) said: I had hemorrhoids, and I asked the Prophet (PBUH) about offering Salah. He said: “Offer standing; if you cannot, then sitting; and if you cannot, then lying on your side.” (Sahih Bukhari).

The Prophet (PBUH) and his Companions (RA) remained mindful of offering Salah in congregation even in the state

of serious illness. Abdullah ibne Masood (RA) says: "Verily, none of us would miss the congregational prayer but a well-known hypocrite or a sick man. I remember that a man would be brought leaning on two men and put in the row to attain its reward and avoid the sins of missing it." Thus, the Salah should mindfully be offered, whether it is the state of health or sickness, joy or grief, tranquillity or restlessness and cold or hot.

Negligence in Salah in journey

Caring for Salah is necessary even during journey. But even the people who regularly offer Salah, do not care for it due to shamefulness or carelessness. The Prophet (PBUH) and his Companions (RA) used to offer Salah in congregation while travelling, even in the state of fighting with the enemies. Thus, one should offer Salah even while travelling. One may offer Salah with Tayammum (dry ablution) in case water is not available. If the direction of Qiblah is not known and even there is no one to tell the same, one can guess and offer Salah facing the direction which falls up to his intuition. One can offer Salah sitting, if standing is difficult.

Note: If you intend for a journey for a distance of forty eight miles (about 77 kms) or above, you will be declared as a traveller as soon as you get out of the city's border. In this case, you will have to offer short Salahs at the time of Zuhr, Asr and Isha, only two rak'ahs instead of four. However, you can offer complete four rak'ahs, if you are following a resident Imam. As for Sunnah and Nafl Salahs, you can offer them as prescribed if you feel tranquil and restful. In case you are in hurry, or feeling tired or any difficulty, you are permitted to skip them. Skipping Sunnah and Nafl

Salah in such cases will not make you sinful. However, you must not leave Witr Salah and Sunnah Salah of Fajr.

Abandoning the congregational prayer on petty excuses

Some people do not attend the congregational prayer in the mosque only on petty excuses, as they consider it only Sunnat-e-Mu'akkadah. Instead, they pray alone in the shop or house. The fact is that Ulama have declared that Farz Salah in congregation is Sunnate *Mu'akkadah bi Ashadit Takid* (highly emphasized Sunnah). It does not mean at all that it should be neglected only on petty excuses, as Farz Salah is intended to be offered only in congregation. It is however permissible to skip the congregation in case of valid excuse.

Negligence in Salah due to sports and games

Playing games is beneficial for health which has been permitted even by Shari'ah. But the person involved in games is require to stop his game at or shortly before *adhan* for a Salah is called, so that he can attend the congregational praying after making the ablution. Shari'ah does not allow the games which may cause the skipping of Salah or even the congregation.

Woman not offering Salah at its time or with tranquillity

Some women, due to domestic chores, show negligence in offering Salah at its desirable times, while it will get easier to offer Salah at desirable time if only they pay a little heed to it. One of the acts, most loved by Allah, is a Salah offered at its proper time. Moreover, not offering

Salah at its proper time without any valid excuse is actually wasting Salah. Thus, one should not delay Salah only due to petty excuses, rather they should offer Salah immediately after *adhan* in their houses. Another negligence usually found in women is that they do not offer Salah with required tranquillity and submissiveness. In fact, the actual Salah is that, which is offered with full tranquillity and submissiveness. Therefore, they should offer Salah on its prescribed time with full tranquillity and submissiveness.

Not allowing time for the employees to offer Salah

Those who have some employees to work under them should care for Salah for themselves as well as for their employees. A Hadith says that every person will be questioned about their subjects. The employers should treat their employees well who care for Salah and give them the time to offer Salah. Also, they should reason with the employees who neglect Salah, so that they also attain success in both the lives by minding their Salah.

Not monitoring the children if they offer Salah or not

It is binding upon every Muslims to offer Salah regularly themselves as well as monitor their children if they offer Salah on regular basis. As one remains worried about the worldly education and fulfilment of other needs of one's children day and night, the same way or even more, one should worry about the betterment of their next life, so that they are saved from the Hell Fire and enter the eternal bliss of the Paradise. Allah says: "O you who believe, save yourselves and your families from a fire, the fuel of which

are human beings and stones, appointed on which are angels, stern and severe, who do not disobey Allah in what He orders them, and do whatever they are ordered to do." (Surah al-Tahrim: 6).
At another place, Allah says: "Bid your family to offer Salah, and adhere to it yourself." (Surah Taha: 132).

This verse addresses the entire Ummah through the Prophet (PBUH). It means to say that every Muslims must offer Salah regularly and bid their family to do the same.

Ibrahim (AS) supplicates: "My Lord, make me steadfast in Salah, and my offspring as well. And, Our Lord, grant my prayer." (Surah Ibrahim: 40).
In this verse, Ibrahim (AS) supplicates for remaining steadfast in Salah for himself as well as for his progeny, which clearly indicates that everyone, apart from himself, should worry about their children if they offer Salah regularly. Luqman, the Wise, advises his son: "Establish Salah, o my dear son!" (Surah Luqman: 17).

Abdullah ibne Umar (RA) narrates that he heard the Prophet (PBUH) saying: "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring and so all of you are guardians and are responsible for your subjects." (Bukhari & Muslim).

Abdullah ibn Amr ibnul Aas (RA) narrates that the Prophet (PBUH) said: "Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old." (Abu Dawood).

Abdullah ibn Abbas (RA) narrates that he spent one night at his maternal aunt Maimoonah's house. In the evening the Prophet (PBUH) came and asked if the boy had offered Salah. She replied, 'yes!" (Abu Dawood).

In short, the Prophet (PBUH) used to monitor the children's prayer as well. May Allah enable us all to remain mindful of Salah, Amen!

8. Shari'ah View of Abandoning or Neglecting Salah

All the scholars unanimously agree that abandoning a Farz Salah (obligatory prayer) intentionally is a heinous crime. Abandoning a Salah intentionally is a sin, even bigger than committing adultery, robbery and consuming alcohol according to Islamic Shari'ah. There are people who do not offer their prayers at all; while some others offer only Friday prayers and the two Eids and they rarely offer the five daily prayers. What is the view of Shari'ah in the light of the Holy Qur'an and Hadith about such people? This question has been dealt with by Shaikh Al-Uthaimeen in his book "Risalah fi Hukm Tarik al-Salah" He has recorded the opinions of different scholars in this book which are as follows:
Imam Ahmad Ibn Hanbal (RHA) opines that such person gets out of the fold of Islam and becomes a disbeliever. As a punishment, he should be killed, in case he does not repent and begins to perform the Salah regularly.

According to the view of Imam Malik and Imam Shafi'e (RHA), such person, although does not become a disbeliever, should be killed.

Imam Abu Hanifa (RHA) says that such person would not be killed. The ruling authority, however, will put him in the dungeon. He will remain over there until he repents and begins to perform Salah regularly or dies in the same state.

The Holy Qur'an and Hadith supply strict warnings on abandoning Salah or showing negligence towards it. Some of them are being mentioned hereunder.

Verses from the Holy Qur'an:

"Then came after them the successors who neglected Salah and followed (their selfish) desires. So they will soon face (the outcome of their) deviation", (Surah Maryam: v. 59).
The person neglecting Salah will be put in the deepest and hottest valley of the Hell (Ghai) in which blood and pus flow.

"What has brought you to Saqar? (Hell). They will say, .We were not among those who offered Salah, (obligatory prayer)", (Surah al-Muddathir: vv. 42, 43).
The people of the Paradise from their upper storey will ask the people in the Hell, "What has brought you in the Hell?" They will reply, "We did not offer Salah in the world, nor did we feed the hungry people." The noteworthy point is that the first reason of being brought into the Hell, as explained by its people, is abandoning Salah. That is because, Salah is the most significant and fundamental pillar of Islam binding upon every Muslim after faith.

"So, Woe to those performers of Salah, who are neglectful of their Salah", (Suraha al-Ma'un: vv. 4, 5).
This verse refers to those who either do not perform Salah at all or they used to pray, but got neglectful of it later, they just perform when their heart allows or after proper timing. All such people are covered by this verse. The performers of Salah should, therefore, avoid all sorts of neglectfulness.

"… and they (the hypocrites) do not come to the Salah but lazily, and do not spend but without volition", (Surah al-Taubah: v. 54).

Thus, performing Salah with laziness is accounted as a sign of hypocrites.

Statements of the Prophet (PBUH):

The Prophet (PBUH) is reported to have said: “The distinctive factor between us (believers) and them (disbelievers) is Salah. So whoever abandons it, has committed disbelief”, (Musnad Ahmad, Sunan Abi Dawood, Sunan Nasai, Sunan Tirmidhi & Sunan Ibne Majah).

The Prophet (PBUH) is reported to have said: “Verily, the difference between a man and idolatry and unbelief is abandoning of the prayer”, (Sahih Muslim).

The Prophet (PBUH) said: “Do not abandon Salah intentionally, for whoever abandons Salah intentionally gets out of the fold of Islam”, (Al-Tabrani).

The Prophet (PBUH) said: “The one who does not perform Salah holds no share of Islam for him”, (Musnad Bazzaz).

The Prophet (PBUH) said: “Whoever memorizes the Qur’an and forgets it and whoever remains sleeping and abandons Salah, there head will be crushed with stone (on the Day of Judgment)”, (Sahih Bukhari).

The Prophet (PBUH) said: “I was thinking that I would have told a man to lead the people in prayer, and then I would have gone from behind and burned the houses of men who did not attend the Friday prayer down around them”, (Sahih Muslim).

The Prophet (PBUH) said: “Whoever leaves three Friday prayers through negligence, Allah will seal his heart”, (Sunan Nasai & Sunan Tirmidhi).

The Prophet (PBUH) said: "For its votary, on the Day of Judgment, Salah will be a light for him, an argument in his favour, and a means of deliverance. Whereas, there will be no light, no defence, no deliverance from doom for him who does not guard his Salah and he shall meet the fate of Fir'aun, Hamaan, and Ubay bin Khalaf", (Sahih Ibne Hibban, Musnad Ahmad, Tabrani & Baihaqi).

Perform Salah before it is performed upon you. May Allah enable us all to stay highly careful of Salah, Amen!

9. Importance of Offering the Obligatory (*farz*) Salah in Congregation

Brothers, we should maintain offering the prescribed prayers in congregation as much as possible for the mandate of establishing Salah is highly associated with the congregation as clearly manifested in the Qur'anic verses, teachings of the Messenger of Allah (PBUH) and sayings of his noble Companions (RA). Although offering Salah individually absolves one from the basic responsibility yet it incurs sin to miss the congregation for petty excuses.

Translation of few the Qur'anic verses

- "On the Day when the Shin will be exposed, and they will be called upon to prostrate themselves, they will not be able to. With their eyes downcast, they will be enveloped by ignominy. They used to be called upon to prostrate when they were healthy (but they did not.)" (The Glorious Qur'an: 68: 42-43)

A Hadith says that Allah the Exalted will reveal His Shin on the Day of Judgment whereupon every believing male and female will prostrate to Him. But there will remain people who will try to prostrate but their backs will be rigid like one piece of wood and thus they will not be able to move them. Who will be those people? Ka'b al-Ahbar, a Companion of the Messenger (RA) said: "By Allah, this verse was revealed about those who did not offer Salah in congregation." Sa'id ibn al-Musayyab, a prominent

Successor (tabi'ee) said: "(The verse talks about) those who hear the call *'hayya alas salah, hayya alas salah (come to success, come to success)'* but do not go to the mosque for offering the congregational prayer while they are fit and healthy."

Just think what a disgrace and shame will it be for who miss prayers or are heedless about attending congregation when their back will be made rigid, disabling them to prostrate while entire humanity except them will prostrate to Allah, the Exalted. May Allah save us from such ignominy, Amen!

- "And be steadfast in Salah (prayer), and pay Zakah, and bow down with those who bow down." (The Glorious Qur'an: 2:43)

Allah the Almighty urges us to establish Salah again and again in the glorious Qur'an. The commentators of the Qur'an say that establishing Salah means offering the prescribed salahs in congregation.

- "When you (O prophet) are in their midst, and arrange for them Salah, then, a party from them should stand with you, and should take their arms along." (The Glorious Qur'an: 4:102)

The believers are asked to establish Salah in the congregation even when battle is going on between them and the disbelievers as this verse and a number of prophetic injunctions instruct so. When offering Salah in the congregation in the state of fear is so enjoined the importance and necessity of taking care of the congregation in the state of amnesty is obviously understandable except when there is a valid excuse that exempts one from attending the congregation.

Translation of few Ahadith

- The Messenger of Allah (PBUH) said, "By Him in Whose Hand my life is, I sometimes thought of giving orders for firewood to be collected, then for proclaiming Adhan for Salah. Then I would appoint an Imam to lead Salah, and then go to the houses of those who do not come to perform Salah in congregation, and set fire to their houses on them." (Bukhari).

Those who carelessly miss congregation should feel the graveness of the anger shown against them by the Messenger of Allah (PBUH) whom we proudly proclaim to follow. The most kind-hearted and compassionate prophet who always wished the best for his Ummah and who felt it heavy to any individual from his Ummah to suffer, wanted to set fire to the houses of the people who neglect the congregation.

- The Prophet (PBUH) said: “If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse- he was asked what an excuse consisted of and to which he replied that it was fear or illness- the prayer he offers will not be accepted from him.” (Abu Dawud and Ibne Majah)

- Abu Hurairah (RA) reported: There came to the Messenger of Allah (PBUH) a blind man and said: O Messenger of Allah (PBUH), I have no one to guide me to the mosque. He, therefore, asked the Messenger of Allah’s (PBUH) permission to offer Salah in his house. He (the Holy Prophet) granted him permission. Then when the man turned away he called him and said: “Do you hear the call to prayer?” He

said: “Yes.” The prophet then, said: “Respond to it.” (Muslim).

Just ponder over this Hadith how a blind man who had no one to guide him to the mosque and lived far away from it and, as some other reports say, the road from his house to the mosque was not smooth, was denied permission to offer Salah in his house. This incident apparently disapproves missing the congregation for the fit and healthy people without any valid excuse.

- The Messenger of Allah (PBUH) said: "If there are three men in a village or desert and Salah is not established among them, then the Satan takes mastery over them. So be with the congregation since the wolf devours the remote (stray) sheep." (Abu Dawud, Nasai, Musnad Ahmad and Hakim).
- The Messenger of Allah (PBUH) said: “Salah offered in the congregation is twenty seven degrees better than Salah offered individually.” (Muslim).
- The Messenger of Allah (PBUH) said: "One who offers Isha Salah in congregation, is as if he has offered Salah for half of the night. And one who offers Fajr prayer in congregation, is as if he has offered Salah the whole night." (Muslim).

Translation of few sayings of the Companions (RA) about offering Salah in congregation

- It was narrated that ‘Abdullah ibn Mas’ud (RA) said: "Whoever would like to meet Allah tomorrow (i.e. on the Day of Judgment) as a Muslim, let him preserve the five (daily) Salahs when the call for them is given, for they are part of the ways of guidance, and Allah

prescribed the ways of guidance to your Prophet (PBUH). By Allah, if any of you offers Salah in his house, you will have abandoned Sunnah of your Prophet (PBUH), and if you abandon Sunnah of your Prophet (PBUH) you will go astray. I remember when no one stayed behind from Salah except a hypocrite who was known for his hypocrisy. I have seen a man coming supported by two others, until he joined the row (of worshippers)." (Muslim).

- It was narrated that ‘Ali (RA) said: “There is no Salah for a neighbour of the mosque except in the mosque.” It was said, “Who is the neighbour of the mosque?” He said, “Whoever can hear the Call (Adhan).” (Musnad Ahmad).
- Abu Hurairah (RA) said: "It is better for one's ears to be filled with molten lead than to hear the Call to Prayer without answering it." (Musnad Ahmad).
- Ibn 'Abbas (RA) was asked about someone who fasts during the day and stays (in Salah) during the night but does not attend the Friday Salah or the congregational Salah. He replied, "He is in the Fire (although he will eventually be taken out of the Fire after completing his term of punishment because of being a Muslim)”.

May Allah make it easy for us to offer all the five prescribed prayers in congregation, Amen!

10. Shari'ah View of Holding Second Jama'ah in the Mosque

There has been difference of opinions among the jurists regarding holding the second or third Jama'ah (prayer in congregation) in the mosque since long ago. But some scenarios are agreed upon. For example:

It is agreed upon that holding the second Jama'ah in the mosque on regular basis is not permissible.

It is unanimously permissible to hold second, third and fourth Jama'ah in a mosque which does not have regular Imam and Mu'adhdhin (the five time Salah is not held in congregation on regular basis), or which is located on the railway station or market place (where people frequently come and go), or on the main road connecting two different cities and localities.

But in the mosque of a locality (where regular Imam and Mu'adhdhin are appointed and the five daily prayers are regularly held in congregation), Ulama hold different opinions: According to one opinion narrated from Imam Ahmad ibn Hanbal which is more popular among his followers, if two or more people come to the mosque without prior agreement after the Imam has finished Salah, praying Salah in congregation is better for them than praying individually, even if Salah would be considered to have been performed when prayed individually. This view is substantiated through the following evidences:

Ubai Ibn Ka'b (RA) narrates that the Prophet (PBUH) said: "The prayer of a person with another person in congregation is more virtuous than praying by himself. Praying with two other people in congregation is more virtuous than praying with one person", (Sunan Nasai, Sunan Abi Dawood & Sunan Ibne Majah).

Abu Saeed al-Khudri (RA) narrates: “One day the Prophet (PBUH) was sitting with his Companions (RA). A man who had missed the prayer entered the mosque. The Prophet (PBUH) said about him: “Who will give charity to this man and pray with him?” so one of the people got up and prayed with him, (Sunan Tirmidhi: 220).

Anas ibn Malik (RA) once entered a mosque and the people had finished their prayer. He called *Adhan* and pronouncing *Iqamah*, prayed with congregation. (Sunan Baihiqi: This Hadith has also been related by Imam Bukhari as the Mauquf way of narration in his Ta’leeqat).

Note: See the answer to the argumentations made by these Ahadith at the end of the article.

According to the opinion of a large number of jurists and scholars (Abdullah ibne Masood (RA), Shaikh Hasan al-Basari, Shaikh Nafey Maula Ibn Umar, Shaikh Salim Ibn Abdullah, Imam Abu Hanifa, Imam Malik, Imam Shafa’ee and Imam Ahmad Ibne Hanbal (RHA) according to another opinion infamously narrated from him), holding second Jama’ah inside a mosque of a locality where Imam and Muadhdhin are permanently appointed is makruh (detestable). However, the second Jama’ah can be held anywhere outside the mosque or Salah should be offered individually inside the mosque. Some of the evidences to establish this view are as follows:

It was the habit of the Prophet (PBUH) that he himself used to lead the Companions (RA) in prayer. If any Companion would miss his prayer, he would offer his prayer individually. They would not look for any other person to hold the congregation in the mosque. This fact has been

accepted nearly by the whole Ummah. Thus, the Holy Qur'an, collections of Ahadith, biographies, books of exegesis of the Qur'an and history give only one event in the whole life of the Prophet (PBUH) when the second Jama'ah was held in the mosque. The story has shortly come in the Hadith of Abu Saeed al-Khudri (RA). In short, holding the second Jama'ah is proved only once in the whole life of the Prophet (PBUH) in which the Imam was offering his Farz Salah, while the Muqtadi (the follower) was voluntarily offering a Nafl Salah behind him. Not even a single event is found in the whole life of the Prophet (PBUH) when two or more people offered their Farz Salah in congregation.

In his renowned book "Al-Umm", Imam Shafa'ee writes: "I have heard all the Imams saying that if a person reaches the mosque after the prayer has finished, he should perform his Salah individually. However, there is no issue in holding the second Jama'ah, if the mosque is situated on the main road and does not have any permanent Imam and Mu'adhdhin. Our elders have narrated from a large group of the blessed Companions (RA) that if a person reaches the mosque after the congregational prayer has finished, he should perform individually. The Companions (RA) would consider it makruh to hold two Jama'ahs in one mosque."

In his "Al-Musannaf" widely known as "Musannaf ibne Abi Shaibah, Hafiz Abu Bakr ibne Abi Shaibah narrates the statement of Hasan al-Basari with an authentic chain of narrators that the Companions (RA) would offer their Salah individually in case of missing the congregation.

Abu Bakrah (RA) narrates that once the Prophet (PBUH) came back from the rural areas of Medina. When he intended to offer Salah, he found that people had finished their prayers. He, then, went to his house, gathered his family members and offered his prayer in congregation with them. (Mu'jam al-Kabir by Al-Tabrani, Majma' al-Jawayed: vol. 2, p. 45, Al-Mu'jam al-Awsat: 5/ 35/ 4601, 7/ 51/ 6820, Al-Majruheen by Ibn Hibban: 3/ 4.. 5, Al-Kamil by Ibn Adi: 6/ 2398)

Al-Haithimi, a great Hadith scholar says that all the narrators in the chain of this Hadith are trustworthy. Shaikh Nasiruddin Albani has classified it as Hasan. (Tamam al-Minah: p. 155) Shaikh Mashhur Hasan Salman too has categorized it as an authentic Hadith. (I'lam al-Abid fi Hukm Takrar al-Jama'ah fi al-Masjid al Wahid: p. 34)

Note: The aforementioned Hadith furnishes that the Prophet (PBUH) did not hold the Jama'ah in the mosque after missing the first congregation. Instead he went to his house and held another congregation inside it.

Once Abdullah ibne Masood along with his two colleagues (RA) went to offer Salah in the mosque. He found that Salah had finished and people were coming out of the mosque. Then, he came back to his house along with his colleagues and offered Salah. (Related by Al-Tabrani in Mu'jam al-Kabir: 9380 with authentic chain of narrators, by Ibne Abdur Razzaque in Al-Musannaf: 2/ 409/ 3883)

Abdullah ibne Masood (RA) is counted among the jurist Companions to whom even the great Companions (RA) used to make recourse with regards to the rulings of Shari'ah. The point to be noted here is that what prohibited

this jurist Companion to offer Salah in congregation right in the mosque? He would surely know that he would have to offer Salah in the mosque individually, while he had the scope to pray in congregation at house. Therefore, he held the congregation out of the mosque, so that he could attain the least virtue of offering Salah in congregation.

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: “I was thinking of ordering that the *Iqamah* for prayer be given, then I would tell a man to lead the people in prayer, and I would set out with men carrying bundles of firewood, and go to the people who do not attend the prayer (without any valid excuse) and burn their houses down around them”, (Sahih Bukhari and Sahih Muslim 651).

In this Hadith, the Prophet (PBUH) expressed his anger about the people who did not offer Salah in the mosque without any valid excuse and wanted to burn their houses. It is unanimously agreed by the whole Ummah that this Hadith refers to the first congregation. If holding the second, third and fourth congregation is permitted in general mosques, the will of the Prophet (PBUH) to burn the houses of the people not attending the congregation would not be fulfilled. That is because when the Prophet (PBUH) would go to burn the houses of the people not attending the congregation, they would say that they would attend the second, third and fourth congregation.

Many authentic Ahadith reveal that Shari’ah wants more and more people to attend the congregational prayers, as the greater number of people fetches greater rewards. If the second, third and fourth congregations are permitted in the mosque, the first congregation will surely be

attended by less people, which is against the will of Shari'ah.

Experience suggests that where Ulama have allowed second Jama'ah to make things easier even in the mosques of the localities, second, third, fourth and sometimes many more congregations are held in them, which belittles the very importance of holding congregations.

If the second, third and fourth congregations are permitted in general mosques, it will increase sectarian divisions among Ummah. If some people do not want to offer Salah behind an Imam due to some differences in rulings, they will be prompted to hold another congregation. This is the reason why the Saudi government prohibits form holding second or third congregations in al-Masjid al-Haram or al-Masjid al-Nabwi.

Holding second congregations in the mosque may distract the minds of other people performing Salah at the same time, especially those who are making up their missed rak'ahs; while the Salah is commanded to be offered with Khushu' and Khudhu, which is primarily required.

Note: Shaikh Nasiruddin Albani (whose services to the science of Hadith are seen with great respect) too holds the same opinion that holding another Jama'ah in the mosque is makruh.

Answers to the argumentations of those who allow second Jama'ah

1. The only thing proved by the Hadith narrated by Ubai ibn Ka'b (RA) is that the greater the number of people

attending the congregation, the higher the reward. This Hadith in no way proves the permissibility of holding second, third or fourth congregations in the mosque.

2. What is learnt from the Hadith of Abud Saeed al-Khudri (RA) in the light of the statement of the Prophet (PBUH) that the person who has already offered Farz Salah in congregation is actually giving a charity to the person who has not yet offered it. Who will be giving charity to whom, if both are offering the same Farz Salah? Here, the second congregation actually did not take place. A person joined him with the intention of Nafl prayer and this way he gave charity to him. Not even a single event is found in the whole life of the Prophet (PBUH) when two persons held the second congregations with the intention of Farz salah.
3. The only thing that can be said in the light of the practices of the Prophet (PBUH) and the blessed Companions (RA) is that Ansa bin Malik (RA) might have done so in any mosque situated on the main road. Therefore, he performed Salah after calling *Adhan* and *Iqamah*; else what could be the meaning of calling *Adhan* afresh in the mosque of a locality?

Note: Some people, seeing the Imam in *Qa'dah Akhirah* (sitting after *Sujud* in the last Rak'ah of Salah), do not join the congregation. Instead they prepare for a second congregation. As soon as the Imam finishes his Salah with Salam, another congregation begins. No such practice is found in the period of the Prophet (PBUH), the blessed Companions, *al-Tabi'een* (successor of the Companions) and *Tab'a al-Tabi'een* (successor to the *Tabi'een*) (RA), rather in the whole history of Islam. Therefore, we should

join the congregation with Imam, no matter whether the Imam is surely in *Qa'dah Akhirah*.

11. Shari'ah View of Combining Two Prayers Together

In view of the Qur'anic verses and Prophetic statements on offering Salah on its prescribed time, the Holy Qur'an and Hadith scholars as well as the jurists unanimously agree that offering Farz (obligatory) Salah on its prescribed time is mandatory. Offering it before or after the prescribed time without any valid excuse is considered to be a major sin.

Some Qur'anic verses on offering Salah on time

"Surely, Salah is an obligation on the believers that is tied up with time." (Surah al-Nisa: V. 103)

"Take due care of all the prayers." (Surah al-Baqarah: v. 238).

In the commentary of this verse, the exegesis scholar Ibne Kathir says that Allah has commanded to take care of Salah to be offered on time.

"And who (strictly) guard their prayers" (Surah al-Ma'arij: 34).

In the Commentary of this verse, Ibne Kathir writes that this verse refers to those who protect the timing, fundamental elements, mandatory acts and recommended acts of Salah.

"So, Woe to those performers of Salah, who are neglectful of their Salah" (Surah al-Ma'un: vv. 4, 5)

The exegesis scholars write that not offering the Salah on its prescribed time is included in the warning laid down by this verse.

In Surah al-Nisa (v. 102), the method and etiquettes of offering Salah in the state of fear have been laid down. Many Ahadith too speak of how to offer Salah in the state of fear. It is reflected from all these sources that relaxation has been given only in the method of Salah when offering at the time of battle in the battlefield. But ignoring the prescribed time is not permitted even in this case, minding the time is compulsory as much as possible. Thus, offering two prayers together after the time of the first prayer has finished or before the time of the second prayer has fallen is not permitted even while fighting with the disbelievers in the battlefield, where even a least degree of negligence may cause defeat. Prayer should be offered on its prescribed time. Otherwise, it will be mandatory to be offered later as Qadha. On the occasion of al-Ahzab battle, the Prophet (PBUH) offered Qadha Salah, as he was unable to offer it on time.

Some Ahadith regarding performing Salah on time

Numerous Ahadith on offering Salah on its time are recorded in the collections of Ahadith. One of them says: Abdullah bin Masood (RA) narrates: I asked the Prophet (PBUH), "Which of the deeds is loved most by Allah?" Messenger of Allah (PBUH) said, "Salah at its proper time." I asked, "What next?" He (PBUH) replied, "Kindness to parents." I asked, "What next?" He replied, "Jihad in the way of Allah.", (Sahih Bukhari &Sahih Muslim).
Likewise, Hadith that the angel Gabriel (AS) led the prayer is narrated by numerous Companions (RA). Angel Gabriel (AS) led the Prophet (PBUH) in prayer for two days. First day, he led every prayer in the beginning of its time, and on the second day, he led every prayer towards the end of its time. Then he said, the time for every Salah revolves

between these two times (Sunan Abi Dawood & Sunan Nasai).

The Prophet (PBUH) always offered Salah on its time. Ali (RA) narrates that the Prophet (PBUH) missed his Asr prayer as the battle was at its peak on the occasion of al-Ahzab. He performed it after the sunset as Qada. He cursed the disbelievers in harsh words, as they had prevented him from his Asr prayer by engaging in battle, "May Allah fill their houses and graves with fire!" (Sahih Bukhari & Sahih Muslim).

Let us ponder, the Prophet (PBUH) was heavily injured during his journey to Taif. The angels put the proposal of crushing the disbelievers between the two mountains. But as he was mercy for all the creatures, he supplicated for their guidance. On the contrary, the Prophet (PBUH) was so aggrieved on missing his prayer on the occasion of al-Ahzab due to heavy resistance from the disbelievers that he cursed them in harsh words.

Abdullah ibne Abbas (RA) narrates that the Prophet (PBUH) said:
"He, who offered two prayers together without any excuse, committed a major sin.", (Sunan Tirmidhi: Chapter: What is narrated concerning offering two prayers together).
One of the narrators in the chain of this Hadith has been graded as Dha'eef by Imam Tirmidhi. But its content is supported by the texts of the Holy Qur'an and other Ahadith. Also, Imam Hakim has classified it as Hasan and Qawi (strong).
Abu Qatadah (RA) narrates that the Prophet (PBUH) said:
"Delaying one prayer up till the time of next prayer is negligence in prayer.", (Sahih Muslim).

Combining two prayers together

Every prayer should, as the entire Ummah unanimously agree in the light of the Holy Qur'an and Sunnah, be offered at its proper time. This is required by the Shari'ah. One should act upon this view in his entire life and recommend the same to others as well. But the opinions of the scholars and jurists vary, if a person wants to offer two prayers together due to journey or any other excuse. A group of scholars and jurists has permitted to combine the two Zuhr and Asr prayers together and likewise Maghrib and Isha prayers together as Jama' al-Taqdim (preceding combination) as well as Jama' al-Ta'khir (delayed combination) while travelling or in case of heavy rain. On the contrary, another group of scholars and jurists, in the light of the prophetic Ahadith, has denied al-Jama' al-Haqiqi (real combination of two prayers together in the time of one prayer). Born in eightieth year of Hijrah, renowned Tabi'ee (successor to the Companions) and jurist Abu Hanifa (RHA) holds the same view. The scholars from India and Pakistan too are of the same opinion. The Ahadith which mention combining of two prayers together according to the Hanafi approach of interpretation speak only of Jama' al-Suri, the apparent combining. It means offering Zuhr prayer, for example, towards the end of its time and Asr prayer immediately after, i.e. at the beginning of its time. For example, the time for Zuhr prayer spans from 1 O' clock pm up till 4O' clock pm, while the time for Asr prayer spans from 4 O' clock up till the sunset. Thus, performing Zuhr Salah a short while before 4 O' clock sharp and Asr prayer at sharp 4 O' clock is Jama' al-Suri. In this case, every prayer would be said to be offered at its own time, but they apparently seem to be offered together. Likewise, offering Maghrib towards the end of its time and

Isha in the beginning of its time is called Jama’ al-Suri, al-Zahiri or al-Amali. This way, every Hadith would possibly be practiced as well as the actual motive of the Holy Qur’an and Hadith (offering each prayer at its actual time) would be materialized.

The reasons for the latter opinion to be preferable

Offering the prayers at its prescribed times is absolutely compulsory as established by some verses from the Holy Qur’an and as well as numerous Mutawatir Ahadith ('successive' narration, the one conveyed by narrators so numerous that it is not conceivable that they have agreed upon an untruth thus being accepted as unquestionable in its veracity). Moreover, this notion is unanimously agreed upon by the entire Ummah. In sharp contrast, the Ahadith mentioning the combining of two prayers together are Ahaad (singular narrations, any Hadith not classified as mutawatir) The Ahaad Hadith, when clashed with the Qur’anic verses or Mutawatir Hadith, should be interpreted differently. Therefore, all these Ahaad Ahadith will be taken to refer to Jama’ al-Suri (offering the first prayer towards the end of its time and subsequent prayer in the beginning of its time), so that there remains no discrepancy and all the Ahadith should come into practice. Some Ahadith clearly establish that the Prophet (PBUH) has combined two prayers collectively only two times during Hajj. Abdullah bin Masood (RA) says:

“I never saw the Prophet (PBUH) offering any prayer not at its stated time except twice, he prayed Maghrib and Isha together (in Muzdalifah on the occasion of the farewell Hajj).” (Sahih Bukhari: Chapter: At what time is Fajr prayer to be offered at Jam', Sahih Muslim)

Abdullah bin Masood (RA) says: “The Prophet (PBUH) would always offer Salah on its prescribed time. But he offered Zuhr and Asr prayers together at the time Zuhr Salah in Arafat and Maghrib and Isha prayers at the time of Isha Salah in Muzdalifah at the occasion of farewell Hajj (Sunan Nasai).

Combining Zuhr and Asr prayers together in the Masjid Namrah in the plain of Arafat and Maghrib and Isha prayers in Muzdalifa are proved by numerous Mutawatir Ahadith for Hajj pilgrims, and therefore its permissibility is unanimously agreed upon by the entire Ummah.

The texts of some Ahadith clearly point out to the fact that the Ahadith establishing the combining of two prayers together refer to the merely apparent combining. For example:

Ayesha (RA) narrates that the Prophet (PBUH) used to offer Zuhr prayer towards the end of its time, while Asr prayer in its beginning. Likewise, he would offer Maghrib prayer towards the end of its time and Isha prayer in its beginning (Musnad Imam Ahmad, Tahavi & Mustadrak Hakim).

Abdullah ibne 'Umar (RA) (in one of his journeys) got off from his mount a short while before the evening twilight (shafaq-e-ahmar) disappeared and offered Maghrib Salah. Then he waited until the evening twilight had completely disappeared and performed Isha Salah and then he said, 'Whenever the Messenger of Allah (PBUH) was in a hurry for some reason, he would do as I have done' (Sunan Abi Dawood, Chapter: Combining two prayers together& Dar Qutni).

Mu’adh bin Jabal (RA) says, we set foot on the journey to Tabuk along with the Prophet (PBUH). He would combine Zuhr and Asr prayers by offering the earlier towards the

end of its time and the latter in the beginning of its time (Al-Majma' al-Awsat by al-Tabrani).
Abu Uthman al-Nahdi narrates that he along with Sa'd bin Abi Waqqas (RA) were on their way from Kufa to Makkah (for the purpose of Hajj). Sa'd bin Abi Waqqas (RA) would combine Zuhr and Asr prayers together by offering Zuhr towards the end of its time and Asr in the beginning of its time. Likewise, he would combine Maghrib and Isha prayers together by offering Maghrib towards the end of its time and Isha in the beginning of its time (Musannaf ibne Abi Shaibah: Chapter - Concerning those who opine for combining of two prayers together for the travellers).

It was narrated that Ibne 'Abbaas (RA) that he said: The Messenger of Allah (PBUH) once prayed Zuhr and Asr together in Madinah, at a time when there was no fear and he was not travelling. Abu al-Zubair said: I asked Sa'eed bin Jubayr (RA), why did he do that? He said, I asked Ibne 'Abbas (RA) the same question, and he replied, the Messenger of Allah (PBUH) did not want anyone among his Ummah to suffer hardship (Sahih Muslim: Chapter: Combining two prayers together when at home).

Combining two prayer together mentioned in this Hadith refers to Jama' al-Suri, i.e. he offered Zuhr prayer towards the end of its time and Asr prayer in the beginning of its time. Hadith scholars including Shaukani (RHA) have interpreted this Hadith with the same meaning of Jama' al-Suri.
All these Ahadith clearly establish Jama' al-Suri is permissible in every case, while the Jama' al-Haqiqi is allowed only on two occasions.
In the entire collections of Hadith, the Prophet (PBUH) is reported to have combined only these two prayers

together whose times mix up and there exists no makruh (detestable) period between them. Therefore, these narrations can be interpreted as speaking of Jama' al-Suri. That is, Zuhr along with Asr and Maghrib along with Isha. The times for another pair of Salahs do not mix up together like Fajr and Zuhar Salahs. There are yet other pairs of Salah whose times mix up together but they are parted due to occurrence of makruh time between them, for example, Asr and Maghrib prayers and Isha and Fajr prayers, as the time after half night is makruh for Isha Salah. Had the real combining of two prayers together been permissible, it would not have been specified only with the pair of Zuhr and Asr prayers and the pair of Maghrib and Isha prayers. Instead, Isha and Fajr and Fajr and Zuhr would also have been combined together in the real sense of meaning. The fact is that no one is there to opine such combining. Thus, Ahadith which speak of combining two prayers together in the state of journey or other cases mainly refer to offering the first prayer towards the end of its time and the second prayer in the beginning of its time.

Some Ahadith state that the Prophet (PBUH) had sometimes combined two prayers together without the excuse of fear, rain or journey. Had the real combining of two prayers together been permissible, such Hadith would have allowed it even without any excuse. But the fact is that no one among Ahli-Sunnah wal-Jama'at holds such opinion. Therefore, it is learnt that all such Ahadith refer to offering the first prayer towards the end of its time and the second prayer in the beginning of its time. On the way to Tabuk, the same method was practiced, as the journey was so long. The weather was too hot. There was lack of water for making ablution. The Muslim army consisted of nearly thirty thousand soldiers. It had been too difficult for

such a large number of people to mount and get off it again and again. Therefore, Jama' al-Suri was practiced, i.e. the first prayer was offered towards the end of its time and the second prayer was offered in the beginning of its time.

In short, the prayers should be offered at their proper prescribed times. However, on ninth Dhil-Hijjah, Zuhr and Asr prayers are combined together to be offered in Masjid Namrah in the plain of Arafat at the time of Zuhr, while Maghrib and Isha prayers are performed in the plain of Muzdalifah at the time of Isha prayer. But in case of excuse, like in a journey where taking a halt time and again is difficult, two prayers can apparently be combined, i.e. the first prayer to be offered towards the end of its time and the second prayer is offered in the beginning of its time.

May Allah enable us all to care for offering Salah at its prescribed time and protect us from all sorts of negligence in Salah, Amen!

12. The ruling of Qadha (to make up for the missed) Salah in Islamic Shari'ah

Ulama of the Muslim Ummah agree that it is a big sin to skip Salah deliberately. The sin of skipping Salah is greater than adultery, theft and drinking wine. One should ensure that all his Salah are offered on time, and if he, sometime, could not offer Salah on time, he should make Qadha of that Salah immediately. It is our and our Ualama's responsibility to try our best to make, every person of the Muslim Ummah, punctual to offer Salah on time, and our Salah should be offered with all solemnity and full submissiveness, because it is the only key for our and all mankind's success in the Hereafter. As the Creator of the whole Universe has said in Surah al-Muminoon, (1-11).

What is the Shari'ah ruling in the light of the Holy Qur'an and Sunnah about the persons who fully neglect Salah or they offer only Friday and Eid Prayers or offer Salah without punctuality? A well-known Saudi religious scholar Sheikh Muhammad bin Salih al-Othaymin (RHA) in his book "Hukmu Taarik-us-Salaah (ruling of one who neglects the prayer)", has quoted the different opinions of Fuqaha and scholars: Imaam Ahmad bin Hanbal (RHA) said that the person who neglects the prayer with no excuse is a Kaafir (disbeliever) and he is beyond the pale of Islam. And his punishment is to be killed if he does not repent and does not offer Salah regularly. Imam Malik and Imam Shafa'ee see that he is not a Kaafir but he would be killed. Imam Abu Hanifa (RHA) says that the person does

not become Kaafir, but he should be imprisoned until he starts to pray or would die there.
Though offering Salah on time is specially emphasized in the Qur'an and Hadith, in spite of that sometimes a person misses Salah, sometime due to forgetfulness, sometime for some excuse and sometime only for laziness and carelessness. In the light of the sayings and the actions of Prophet (PBUH), majority of Ulama, Fuqaha and Muhadditheen agree that all the missed Salah should be made up by offering their Qadha. The Prophet (PBUH) said several times that if a person could not offer Salah on time, he should offer it later. To keep it short, I am mentioning only one Hadith which is reported by Bukhari and Muslim. It is reported by Anas (RA) that if anyone forgets a Salah then he should offer it immediately when he remembers it, and there is no Kaffarah (expiation) for that except it, Allah says: Establish Salah for my remembrance" (Bukhari and Muslim). In some narrations, the words of Hadith are as follows: "If anyone forgets a Salah or oversleeps then its Kaffarah is to observe it when he remembers it." It is in a famous book of Hadith, Tirmizi that the Prophet (PBUH) said: If anyone forgets a Salah or oversleeps then he must offer it when he remembers it."

Note: Sleeping at the time of Fajr due to the habit of sleeping late night is a major sin. In the light of other Ahadith, the meaning of sleeping in this Hadith is that a person has adopted all possible means to offer Salah on time but coincidentally he could not wake up some day.
The Prophet (PBUH) and his companions (RA) offered some Salah after its proper time. Abu Huraira (RA) reported that when the Messenger of Allah (PBUH) returned from the expedition to Khyber, he travelled one night, and stopped for rest when he became sleepy. He

told Bilal (RA) to remain on guard during the night and the Messenger of Allah (PBUH) and his Companions (RA) slept. When the time for dawn approached Bilal (RA) leaned against his camel facing the direction from which the dawn would appear but he was overcome by sleep while he was leaning against his camel, and neither the Messenger of Allah (PBUH) nor Bilal (RA), nor anyone else among his Companions (RA) got up, till the sun shone on them. Allah's Messenger (PBUH) was the first of them to awake and on being startled, he called Bilal (RA) and ordered the companions (RA) to go ahead, then they led their camels to some distance. The Messenger of Allah (PBUH) then performed ablution and gave orders to Bilal (RA) who pronounced Iqamah and then led them in the Morning Prayer. When he finished the prayer he said: When anyone forgets the prayer, he should perform it when he remembers it. (Muslim)

Jabir (RA) reported that Umar (RA) had been cursing the pagans of the Quraish on the day (of the Battle) of Khandaq (Trench). He said: “O, Messenger of Allah (PBUH), by God, I could not offer Asr Salah till the sunset. Upon this the Messenger of Allah (PBUH) said: By Allah I, too, have not offered it. The Messenger of Allah (PBUH) performed ablution and we too performed ablution, and then the Messenger of Allah (PBUH) offered Asr Salah after the sun had set, and then offered Maghrib Salah after it. (Bukhari). In some Ahadith, it is mentioned that on this occasion, more than one Shalah had been missed, and the Prophet (PBUH) offered them after their proper time.

It is clear from the above mentioned Ahadith that if one or more Shalah is missed, it is compulsory to make Qadha for the missed Salah. For detail, see the most popular

commentary of Muslim written by Imam Nawavi (RHA) (Sharah Muslim vol. 1, page 277), and the most popular commentary of Bukhari written by Ibne Hajr al-Asqalaani (RHA) (Fathul Baari vol. 2, page 69-70). But the opinions of Ulama are different about giving the title of adaa (praying them in their time) or Qadha (making them up after their time) of Salah which is not offered on time due to forgetfulness or any other excuse. There is no sin for Salah which is not offered on time due to forgetfulness or other excuse, Insha Allah. But if a person leaves Salah deliberately, it is a big sin, and should repent necessarily. Ulama are of the opinion that along with repentance for a missed Salah, one has to make Qadha for it also. In the light of the sayings and the actions of the Prophet (PBUH), Imam Abu Hanifah, Imam Malik, Imam Shafa'ee and Imam Ahmad bin Hanbal (RHA) have the same opinions that one has to make Qadha for the missed Salah, though he had left it intentionally. Sheikh Abu Bakr al-Zar'i (691-751) wrote in his book "Assalah wa Hukmu Tarikiha" (Salah and the ruling for one who neglects it): Imam Abu Hanifah, Imam Malik, Imam Shafa'ee and Imam Ahmad bin Hanbal (RHA) said that making Qadha of missed Salah is Wajib (compulsory) on one who neglects it deliberately too. But the sin of leaving Salah would remain by making Qadha. Therefore, he has to seek forgiveness from Allah too along with making Qadha. Allama Qurtubi (671 A.H.) also wrote this in his famous commentary of the Qur'an (Al Jaami' Li Ahkamil Qur'an vol.1, page 178) that majority of Ulama agree that making Qadha of missed Salah is Wajib (compulsory) on one who leaves it deliberately though he is a sinner as well. Allama Ibne Taimiyya (RHA) has also admitted that Qadha is compulsory on one who leaves it deliberately according to Imam Abu Hanifah, Imam Malik, Imam Shafi'e and Imam Ahmad bin Hanbal (RHA).In short,

if a person left few Salah or many intentionally, it is compulsory for him to make Qadha for these missed Salah along with seeking forgiveness from Allah. Therefore, majority of Ulama including the four Imams said the same in the light of the sayings and the actions of the Prophet (PBUH). Only Dawud al-Zahiri in old age and Ahle Hadith in modern age differ from this opinion. And the decision of some Ulama who are of the opinion of not making Qadha of Salah as compulsory, which is missed deliberately, is on the basis that they consider the person who leaves Salah intentionally as Kaafir, and when he becomes Kaafir, so the matter of making Qadha of the missed Salah ends here. But majority of Ulama are of the opinion that a person who leaves Salah intentionally is not a Kaafir but he is Faasiq (a pervert transgressor), and this is the more authentic opinion. Otherwise, in this era, a large number of Muslim Ummah would be beyond the pale of Islam.

The writer of the most popular commentary of Sahih Muslim, and author of Riyadhus Saliheen Imam Nawawi wrote in the commentary of Muslim that there is Ijma' (consensus) of Ulama in this matter that Qadha is wajib (compulsory) on one who leaves Salah intentionally. Some Ulama differ from this opinion, but their opinion is invalid due to being against Ijma' of Ulama. Moreover, he also wrote that some people from Ahluz Zawahir went against the mass, and said that Qadha is not compulsory for Salah which was missed without any excuse. And they thought that sin of neglecting Salah is so great, that its punishment would not be over by making Qadha. But this opinion is based merely on their ignorance (Sharah Muslim vol. 1, p 238).

Allama Abul Hai Hanafi Lakhnawi (RHA)(who got only 40 years of age, wrote approximately 80 books, and whose educational capabilities are accepted by all the schools of thought) wrote that some people from Ahluz Zawahir went against the mass, and said that it is not compulsory for the one who did not offer Salah on its proper time, to offer it later on (al-Ta'liq al-Mumajjad ala Muwatha' Imam Muhamad, p 127).

Please consider that when the Prophet (PBUH) made Qadha of the missed Salah obligatory on one who forgets or sleeps whereas both of them are not sinner, then Qadha should be compulsory on one who leaves it intentionally. It is like a verse of the Qur'an which says, “"And do not say 'Uff' to them (parents)”. From this verse we learnt that when it is not allowed to say even Uff to them, then to beat them, or abuse them would be a heinous sin as well. Likewise when Qadha is compulsory due to forgetfulness and sleeping, then Qadha is more necessary on leaving Salah intentionally.

It is in Sahih Muslim that: “A man or woman came to the Prophet (PBUH) and said: 'My mother has died without making up for a month of fasting which she had missed. Can I fast on her behalf?' The Prophet (PBUH) said: "Would you pay her debt if she owed to someone?" The man said: 'Yes'. The Prophet (PBUH) said: "Allah is more deserving of payment in settlement of His debt." This Hadith of the Prophet (PBUH) is about Qadha of fasts. And it is obvious that there is no difference between Salah and Fast for being Farz (obligatory). But the obligation of performing Salah is emphasized the most in the Qur'an and Hadith. So when making Qadha of the fast is proven, then there should be Qadha of Salah as well.

Moreover, the whole Muslim Ummah is agreed that if someone leaves the fast of Ramadan intentionally, he must make Qadha of it. In the same way, if someone did not perform Hajj in spite of his ability to do so, then it is compulsory on his inheritors to arrange to send someone to perform Hajj on his behalf (Hajj-e-Badal) before the distribution of his inheritance. Likewise, if someone did not pay Zakat for many years and then again Allah gave him guidance (hidayah), so he has to pay Zakat of past years also.

In short, since 1400 years, majority of Fuqaha, Ulama and Muhadditheen are of the opinion that Qadha of the missed Salah is compulsory whether it is missed due to forgetfulness, sleeping intentionally, or any other reason. In the light of the Qur'an and Hadith, the well-known four Imams have the same opinion. In case of forgetfulness and sleeping, there would be no sin but he has to make Qadha of it, and if he leaves it intentionally, he has to make Qadha of it along with seeking forgiveness from Allah.

Ulama who said that a person who leaves Salah intentionally would be Kaafir, as Ex-grand Mufti of Saudia Arabia Sheikh Abdul Aziz bin Bazz has the same opinion, and they are of the opinion that there is no Qadha of Salah which is left intentionally and this opinion can be understood to some extent though considering a person who leaves Salah as Kaafir is against the opinion of majority of Ulama. But though those Ulama who, according to majority of Ulama, do not give fatwa of being Kaafir about the person who leaves Salah, but they say that Qadha is not compulsory if it is left intentionally. So their opinion, apart from being illogical, is against the opinion of

majority of Ulama, and in the light of evidences, it is wrong too as the well-known Muhaddith Imam Nawawi wrote it. Moreover, the caution also demands that Qadha of Farz (obligatory) Salah should be made compulsory so that we would not face any kind of humiliation and disgrace in the Hereafter, because the Prophet (PBUH) said: "The first thing that the slave (man or woman) will be called to account for on the Day of Resurrection will be Salah. If they are correct he/she will succeed, if they are incorrect he/she will fail and lose (Tirmizi, Ibne Majaa, Nisa'ai, Abu Dawood and Musnad Ahmad).

When we have admitted that Allah has made Salah obligatory for us, and a person who leaves Salah is not Kaafir, but he is Faasiq (a pervert transgressor), then we could not understand the opinion of those who do not make Qadha of the missed Salah compulsory if it is left intentionally. For example, if someone committed adultery or theft, he has to seek forgiveness from Allah. And if his crime is proved in Shari'ah court, he would be punished (Hadd) as well. It means that he, along with seeking forgiveness from Allah, has to face worldly punishment as well. In the same way, a person who leaves Salah intentionally, along with seeking forgiveness from Allah, has to make Qadha of the missed Salah also.
In short, in the light of the sayings and the actions of the Prophet (PBUH), it is clear that every Salah should be offered on time. But God forbid, if any Salah is missed, it should be made up as soon as possible whether it is missed due to forgetfulness, sleeping, laziness, negligence or any other excuse, whether it would be more than one Salah or Salah of few years. In the period of the Prophet (PBUH) and the Companions (RA), it could not be imagined that a Muslim leaves Salah of some days

intentionally. In the first three generations (Khairul Quroon) of Islam, even a single incident did not occur, in which Salah were missed intentionally for some days, but in that period, even hypocrites (Munafiqeen) did not gather courage to leave Salah. So, if Salah is missed due to carelessness and laziness, first of all he should seek forgiveness from Allah, and then make Qadha of the missed Salah along with Istighfar and repentance till death, whether he should offer the missed Salah at a time or according to his convenience, should make Qadha with every obligatory Salah (Salah on its proper time). Ulama wrote that it is better for the person who left many Salah that he should not offer Nafl Salah, rather he should make Qadha of the missed Salah. This is the opinion of Fuqaha, Ulama and Muhadditheen since 1400 years in the light of the sayings and the actions of the Prophet (PBUH), and in modern period, from East to West most of Ulama have the same opinion. This is the one which is based on caution that leaving Salah is a major sin, even some Ulama said that the sin of leaving Salah is greater than adultery, theft and drinking wine. Therefore, along with seeking forgiveness from Allah on missed Salah, it should be made up as well.

May Allah make us among those who offer Salah on time, and who do not leave even a single Salah, Amen!

13. Witr Salah: Importance, Number of rak'ahs and the Ways to Perform it

Witr literally denotes an 'odd number'. The Muslim Ummah, in the light of Hadith, unanimously agree that we should be ultra-careful of *Witr* Salah, as the Prophet (PBUH) remained highly careful of it, whether in journey or at home. He has also laid great emphasis on performing *Witr* Salah. Even he said that it should be performed later (as *Qadha*), in case a person could not perform it on time. The Prophet (PBUH) has more than one time encouraged the Muslim Ummah to perform *Witr* Salah with imperative sentence. The imperative sentence, according to Arabic grammar, is generally used to make something Wajib (compulsory).The Prophet (PBUH) is never reported to have missed *Witr* Salah even once in his life time. He did not missed it even in Muzdalifah on the occasion of Hajj, as Shaikh Abdul Aziz ibn Baz (RHA), the former grand Mufti of Saudi Arabia says in an answer to a question.

The jurists have, since long ago, held contrast opinions about the grading of *Witr* Salah as Wajib or "*al-Sunnahal-Mu'akkadahbi Ashadd al-Takeed*" (highly emphasized Sunnah, close to Wajib). A group of jurists grades it as a 'highly emphasized Sunnah'. Another group of the jurists like Imam Abu Hanifa (80 AH – 150 AH) ranks it, in the light of the statements and practices of the Prophet (PBUH), as Wajib. The status of Wajib is surely less than that of Farz, as some scholars classify Salah of Tahiyyat al-Masjid (thanksgiving prayer when arriving at mosque) as Wajib, whose status is less than the status of a Farz

Salah. For the Tahiyyatu al-Masjid prayer, Ulama unanimously agree, cannot be performed later as *Qadha*. The scholars who grade *Witr* Salah as a highly emphasized Sunnah too opine, in the light of Hadith, that it should always be performed. Even it should be performed later as *Qadha*, in case it is not offered in proper time. Imam Ahmad ibne Hanbal (164 AH – 241 AH) even says that whoever misses *Witr* Salah intentionally is an evil person, the witness given by him should not be accepted. (Fatawa Allamah ibn Taimiyah: 23/ 127, 253) Allamah ibn Taimiyah too decrees that the witness of a person missing *Witr* Salah should not be accepted.

In short, the whole Ummah practically agrees that *Witr* Salah should always be mindfully performed. It should be performed later as *Qadha*, in case it could not be performed in time, no matter what title it is given.

Importance and emphasis laid on *Witr* Salah by the Prophet (PBUH) in Hadith

Abu Saeed al-Khudri (RA) narrates that the Prophet (PBUH) said: "Perform *Witr* Salah before dawn." (Sahih Muslim: Hadith No.754, 1253, Sunan Tirmidhi: HadithNo.430).

Ali (RA) narrates that the Prophet (PBUH) said: "Allah is single (*Witr*) and loves what is single, so offer *Witr*, O you who follow the Qur'an." (Sunan Abi Dawood: Chapter: Recommendation to pray *Witr*, Hadith No. 1416, Sunan Nasai: Chapter: The command to pray *Witr*: HadithNo.1675, Sunan Ibne Majah: Chapter: That which is narrated about *Witr*, Hadith No.1169, Sunan Tirmidhi: Chapter: The *Witr* is not fixed, HadithNo.453).

Narrated from Kharijah ibn Hudhafah Al-Adwi (RA): "The Prophet (PBUH) came out to us and said: Allah has

increased a prayer for you which is better for you than red camels. (It is) *Witr*, which Allah has enjoined on you between ‘Isha’ and the onset of dawn prayers.” (Sunan Tirmidhi: Chapter: That which is narrated concerning *Witr*, Hadith No. 452, Sunan Ibne Majah: Chapter: That which is concerning *Witr*, HadithNo.1168, Sunan Abi Dawood: Chapter: On desirability of *Witr*: HadithNo.1418)The Hadith scholars, while interpreting this Hadith, say that ‘better than red camels’ means that *Witr* Salah is even better than this world and what it contains, as the red camel used to be the most precious asset at that time.

Abu Saeed al-Khudri (RA) narrates that the Prophet (PBUH) said: “If anyone oversleeps and misses *Witr*, or forgets it, he should offer *Witr* when he remembers.” (Sunan Abi Dawood: Chapter: Supplication after *Witr*, Hadith No. 1431, Sunan Tirmidhi: Chapter: That which is narrated about the person who oversleeps or forgets to pray *Witr*, Hadith No. 645, Sunan Ibne Majah: Chapter: That which is narrated about the one who oversleeps from *Witr*, HadithNo.1188).

Buraidah al-Aslami (RA) says: “I heard the Messenger of Allah (PBUH) saying: *Witr* is a duty, so he who does not observe it does not belong to us, *Witr* is a duty, so he who does not observe it does not belong to us.” (Sunan Abi Dawood: Chapter: Concerning one who does not pray *Witr*, Hadith No. 1419) According to some other chains, the wording of this Hadith goes: “*Al WitruWajibun*” (*Witr* is compulsory).
Those who do not grade *Witr* Salah as Wajib have as usual tried to classify this Hadith as Dha’if (weak). No doubt, a narrator in the chain of this Hadith (Abu Munib Abdullah ibn Abdullah al-Atki) has been ranked as week by some

Hadith scholars. At the same time, he has been authenticated by some other scholars like Yahya ibne Mu'een (157 AH – 233 AH) too. This Hadith has been classified as Sahih on the conditions of Imam Bukhari and Imam Muslim by Imam Hakim. After relating this Hadith, Imam Dawood remains silent which is an indication that the Hadith is Sahih or at least Hasan according to him, (Dars Tirmidhi: Mufti Muhammad Taqi Uthmani).

Timing of *Witr* Salah

The time for *Witr* Salah begins immediately after Isha Salah and lasts up till the onset of dawn, as it is mentioned in the Hadith 1 and 2 above. Some scholars have extended its time up till the offering of Fajr Salah. But it should not, according to the majority of scholars, be offered after the rise of dawn. One can offer it after the sunrise as *Qadha*. The statements of the Prophet (PBUH) point out that Salah to be offered between the rise of dawn and the sunset are only two *Rak'ahs*al-Sunnahal-Mu'akkadh and two rak'ahs Farz. The fatwa issued by the great Tabi'ee Saeed ibn al-Musaiyab (RHA) give the same view. This fatwa has been related by Imam Baihaqi in his book "Al-Sunan al-Kubra" (Hadith No.4234, Chapter: Concerning the one who did not perform after the dawn except two rak'ahs of dawn and then proceeded to perform Farz) with authentic chain. Saeed ibn al-Musaiyab (RHA) saw a person performing more than two rak'ahs after the rise of the dawn with excessive *Ruku'* and *Sujud*. Ibn al-Musaiyab prohibited him from doing so. "Will Allah punish me for this Salah?" asked the man. Saeed ibn al-Musaiyab (RHA) replied, "No, but He will punish you for doing against the Sunnah." Shaikh Abdul Aziz ibn Baz (RHA) too issues a fatwa with the same notion that *Witr* Salah should be offered after the sunset as *Qadha*, in case it has not been

performed till the rise of the dawn. (Collection of Fatawa Ibn Baz: 11/ 300.

The best timing for *Witr* Salah

Offering *Witr* Salah in the last phase of night after offering *Tahajjud* Salah is better. The same was the practice of the Prophet (PBUH). However, those who are not sure to offer *Tahajjud* Salah in the last phase of night should offer *Witr* Salah right before going to the bed.

Jabir (RA) narrates that the Prophet (PBUH) said: “He who amongst you is afraid that he may not be able to get up at the end of the night should offer *Witr* (in the first part) and then sleep, and he who is confident of getting up and praying at night (i.e. *Tahajjud* prayer) should offer it at the end of it, for the recitation at the end of the night is witnessed, and that is better.” (Sahih Bukhari & Sahih Muslim)

Abu Hurairah (RA) says: “My Friend (PBUH) instructed me for three (acts), and I would never abandon them as long as I am alive. (And these three things are): Three fasts in every month, the forenoon prayer, and that I should not sleep till I have offered *Witr* prayer.”,Sahih Bukhari, Sahih Muslim, Sunan Tirmidhi, Sunan Abi Dawood, Sunan Nasai & Musnad Ahmad),

Witr should be performed later as *Qadha*, in case it is missed

All the jurists, in the light of the statements and practices of the Prophet (PBUH), unanimously agree on permissibility of offering *Witr* Salah later as *Qadha* (Fatwa 11271 issued by The Permanent Committee for Scholarly

Research and Ifta, Saudi Arabia) The opinions are, however, different about the timing of offering *Qadha*, although the duration between the sunset till decline of the sun has unanimously been declared as the best timing for offering *Witr* Salah as *Qadha*.

The Hadith of Abu Saeed al-Khudri (RA) has given on No. 4. In Sunan Baihaqi, this Hadith has been related with rather detail. The Prophet (PBUH) said: “Whoever sleeps and misses *Witr* Salah, let him pray in the morning, and whoever forgets should offer whenever he remembers it.”, (Al-Sunan al-Kubra by Imam Baihaqi: Chapter *al-Witr*).

It is narrated from Malik ibn Anas (RHA) that he had heard that Abdullah ibn Abbas and Ubaida ibn Samit and al-Qasim ibn Muhammad and Abdullah ibn Amir ibn Rabia (RA) had all prayed *Witr* after the break of dawn, (Mu’atta Imam Malik: Chapter: Performing *Witr* after the break of dawn).

Umar (RA) narrates that the Prophet (PBUH) said: "Should anyone fall asleep at night and fail to recite his portion of the Qur'an, or a part of it, if he recites it between Fajr prayer and Zuhr prayer, it will be recorded for him as though he had recited it during the night". (Sahih Bukhari, Sahih Muslim, Hadith No. 747, Sunan Tirmidhi, Chapter: Concerning the one who misses his portion from the night and performs it at the day as *Qadha*, Sunan Nasai, Chapter: When a sleeping person who has missed his portion from the night gets up, & Sunan Ibne Majah, Chapter: Concerning the person who overslept from his portion at night)

Number of rak'ahs in *Witr*

The Prophet (PBUH) is reported to have performed *Witr* Salah in numerous ways. All these ways are till now in practice among the Muslims by the virtue of Allah's prudence. The following two ways are commonly practiced by the Muslims.

Witr should be performed with three rak'ahs; the first two rak'ahs should be finished with Salam and then the remaining one Rak'ah should be performed and finished with another Salam. This way the three rak'ahs will consist of two Tashahhuds and two Salams.

Note: Some people are quick in finding ease in everything. They, therefore, remain content with performing only one Rak'ah of the *Witr*. They should avoid this trend, as this, according to the opinion of a large group of jurists and scholars, is not correct.

Witr should be performed three rak'ahs with one Salam and two Qa'dahs (sitting in Tashahhud), just like Maghrib Salah.
Performing *Witr* Salah in anyone of the above two ways is correct. However, the jurists based on their personal understanding of references have preferred anyone form of *Witr*. The scholars of Saudi Arabia have preferred the first way, while other scholars like Imam Abu Hanifah (80 AH – 150 AH) have preferred the second way in the light of the following Ahadith:

Three rak'ahs of *Witr*:

Ayesha (RA) narrates that "He (the Prophet) did not pray more than eleven rak'ahs in Ramadan or at other times.

He would pray four, and do not ask how beautiful and long they were, then he would pray four, and do not ask how beautiful and long they were, then he would pray three." (Sahih Bukhari, Sahih Muslim, Sunan Tirmidhi, Sunan Abi Dawood, Sunan Ibne Majah & Sunan Nasai) This Hadith has been recorded in every renowned collection of Hadith. It mentions three rak'ahs for *Witr*.

Ayesha (RA) said: "He used to recite: Surah '*Sabbihis ma Rabbik al-A'alaa*' (87), in the first Rak'ah, Surah al- Kafirun (109)] in the second Rak'ah, and Surah *al-Ikhlas* in the third". (Sunan Tirmidhi: Chapter: What is to be recited in *Witr*, Hakim classifies it as Sahih on the conditions of Imam Bukhari and Imam Muslim).

Abdullah ibn Abbas (RA) narrates that the Prophet (PBUH) used to perform eight rak'ahs of *Tahajjud* at night and then three rak'ahs of *Witr*, he (also) used to perform two rak'ahs before Fajr Salah. (Sunan Nasai: Chapter *Al-Witr*).

These Ahadith clearly establish that *Witr* Salah consists of three rak'ahs. Moreover, Ulama of the Ummah hold consensus opinion about *Witr* having three rak'ahs. Imam Tirmidhi says that even the majority of the Companions (RA) like performing three rak'ahs of *Witr*.
The popular practice among the Companions (RA) of the Prophet (PBUH) and majority of Ulama in the later ages was to recite "*Sabbihisma Rabbika al-A'laa*" in the first Rak'ah, Surah al-Kafirun in the second Rak'ah and Surah *al-Ikhlas* in third Rak'ah. (Sunan Tirmidhi) About performing only one Rak'ah of *Witr*, Ulama have different opinions, some of them call it invalid. Thus, apart from the strength of evidence, even the prudence requires to perform three rak'ahs in the *Witr* Salah.

Performing *Witr* Salah with one Salam and two Tashahhud

Ayesha (RA) said that the Prophet (PBUH) did not say *Assalaamu Alaikum* after the second Rak'ah of *Witr*. (Sunan Nasai: Chapter: How to perform *Witr* with three rak'ahs, Hadith No.1698).

Ubai ibn Ka'b (RA) narrates that the Prophet (PBUH) used to recite "*Sabbihisma Rabbika al-A'laa*" in the first Rak'ah, Surah al-Karifun in the second Rak'ah and Surah *al-Ikhlas* in the third Rak'ah, and he used to say *Assalaamu Alaikum* after the third Rak'ah. (Sunan Nasai: Chapter: Concerning the difference of wordings made by the narrators in the narration of Ubai ibn Ka'b about *Witr*, Hadith No. 1701, Sunan Abi Dawood: Chapter: Concerning what should be recited in *Witr*, HadithNo.1423, Sunan Ibne Majah: Chapter: That which is narrated to be recited in *Witr*, 1171).

Ayesha (RA) narrates that the Prophet (PBUH) used to come home after Isha Salah and perform two rak'ahs. After that he would perform two more rak'ahs which would get even longer than the previous two. And then he would perform three rak'ahs *Witr* and he would not separate (the two rak'ahs) with Salam (from the third Rak'ah). (That means he would perform all the three rak'ahs with one Salam.) (Musnad Ahmad: 6/ 156, Musnad al-Nisa: Hadith Ayesha, 25738, Zadul Mu'ad: 1/ 330).

Abdullah ibn Umar (RA) narrates that the Prophet (PBUH) said: "*Witr* of the day is the Maghrib Salah. So perform *Witr* at night as well." (Musnad Ahmad: 2/ 30, Mu'atta Imam Malik: Chapter: Commandment to perform *Witr*, Sahih al-Jamey al-Sagheer by Albani: 2/ 712, Hadith No.3834).

Abdullah ibn Masood (RA) says: "*Witr* of the night is just like *Witr* of day (i.e. Maghrib Salah) and consists of three rak'ahs." (Al-Mu'jam al-Kabir by Al-Tabarani: 9/ 282, HadithNo.9419, Narrators of this Hadith are the narrators of Sahih, Majma' al-Zawayed: 2/ 503, Chapter: number of rak'ahs in *Witr*: HadithNo.3455).

Hasan al-Basri (may Allah have mercy upon him!) narrates that Ubai ibn Ka'b (RA) used to perform three rak'ahs of the *Witr*. He would say *Assalaamu Alaikum* on third Rak'ahjust like Maghrib Salah. (Musannaf Abdur Razzaq: 3/ 26, Chapter: How to say Salam in *Witr*, HadithNo.4659).

Hasan al-Basri (RHA) says that *Witr* Salah, according to the consensus of Muslims, consists of three rak'ahs; and Salam should be said only on third Rak'ah. (Musannaf Ibne Abi Shaibah: 2/ 90, Chapter: Concerning the person who used to perform three rak'ahs or more in *Witr*, Hadith No. 6834).

Anas (RA), the Prophet's Companion used to perform three rak'ahs in *Witr* and said Salam only on third Rak'ah. (Musannaf ibne Abi Shaibah: 2/91, Chapter: Concerning the person who used to perform three rak'ahs or more in *Witr*, Hadith No. 6840).

Note: All these Ahadith clearly reflect that *Witr* has three rak'ahs with one Salam. As for the proof to establish sitting after the second Rak'ah, not even a single authentic Hadith is to be found which suggests that the Prophet (PBUH) performed three rak'ahs of the *Witr* with one Salam and prohibited from sitting after the second Rak'ah. In sharp contrast, there are a number of Hadith according to which the Prophet (PBUH) ordered for sitting after the

second Rak'ah in every Salah of the day and night. No Hadith exempts the *Witr* Salah from this generality. Had it been exempted, the Prophet (PBUH) would surely have stated this and the Companions (RA) would have passed it on with great care.

Some people quote only a portion of a Hadith recorded by Dar Qutni and Baihaqi which was narrated by Abu Hurairah (RA) "Do no match it with the Maghrib Salah". On the basis of this Hadith, they claim that the Prophet (PBUH) has prohibited from performing *Witr* Salah with one Salam and two Tashahhud.

Making any judgment after quoting only a certain portion of a Hadith is just like saying that Allah has prohibited from offering Salah in the Holy Qur'an by quoting only "Do not go closer to Salah…."
The full text of the Hadith recorded by Dar Qutni and Baihaqi goes thus: "Do not pray three rak'ahs in *Witr*. Perform five or seven rak'ahs in *Witr* and do not match it with Maghrib Salah." If this Hadith is related to *Witr* Salah, it will simply mean that *Witr* should not be performed with three rak'ahs, rather it should be performed with five or seven rak'ahs. But this interpretation is held by none. It will, therefore, mean something else. This Hadith may possibly be connected with *Tahajjud* Salah. In this case, it will mean that when you want to perform *Tahajjud* and then *Witr* Salah, perform at least five or seven rak'ahs. If it is accepted that the Prophet (PBUH) has prohibited from matching *Witr* with Maghrib Salah, then also we have no basis to establish that Qa'dah should not be made after the second Rak'ah. No one can prove till the Day of Judgment that the Hadith recorded by Dar Qutni and

Baihaqi gives this basis. This Hadith, however, may give the following meanings as well:

Do not perform *Witr* Salah like Maghrib Salah. This may mean that, add a Surah with Al-Fatehah even in the third Rak'ah of *Witr*. So that Maghrib and *Witr* Salahs may stand different.

Do not perform *Witr* Salah like Maghrib Salah. That may mean to say that, recite *Qunut* in *Witr*, so that *Witr* and Maghrib may get different.

In short, one may not say on the basis of this Hadith that the Prophet (PBUH) has prohibited from doing Qa'dah after the second Rak'ah, in case *Witr* is performed three rak'ahs with one Salam. This interpretation of this Hadith is found nowhere in the teachings of the Prophet (PBUH). This may of course be a personal opinion of any scholar or jurist which is possible to be wrong. And, acting upon that is not compulsory for us. Another group of the scholars and jurists including Imam Abu Hanifah is of the opinion that drawing this conclusion from this Hadith is not correct. One should, therefore, remain open-minded in such disputed issues, and should not blindly declare the opinion of Imam Abu Hanifah to be against the Holy Qur'an and Sunnah.

At this point, I would like to explain a point. Some people nowadays are inclined to declare the views of Imam Abu Hanifah (who was privileged to meet almost seven Companions of the Prophet (PBUH)) to be against the Holy Qur'an and Sunnah which are actually based on the Holy Qur'an and Hadith, in case they go against them. They try to give the impression that their delayed understanding of the Qur'an and Sunnah by fourteen

hundred years alone is correct. To them, Imam Abu Hanifah who benefited from the blessed Companions and great Tabi'een (RA) has decreed against the Holy Qur'an and Sunnah. They criticize on his views so strongly, as if he has drawn his views form Bhagwad Gita, Ramayana and the Bible. We seek refuge with Allah! … If any view of Imam Abu Hanifah is based on any Hadith related by Imam Tirmidhi in his authentic Sunan, they demand a Hadith from Sahih Bukhari and Sahih Muslim to substantiate it. But to declare the three rak'ahs of *Witr* with two Tashahhud and one Salam, they make this Hadith of Dar Qutni and Baihaqi their base which are not even counted among the Sihah collections. But in fact, this Hadith too may be interpreted in numerous ways.

Timing for *Qunut*

Salah will be taken as valid, no matter *Qunut* is recited before or after *Ruku'*. The jurist and scholars, however, hold different opinions about its best timing. Abdullah ibn Masood (RA), the Prophet's Companion opines that *Qunut* should the whole year be recited before *Ruku'*.(Sunan Tirmidhi) Celebrated jurists like Imam Abu Hanifah, Imam Sufiyan al-Thauri, Imam Is'haque and Imam Ibne Mubarak have on the basis of numerous Ahadith adopted the same view. To be very brief, I would mention only two Ahadith to substantiate it.

Asim (RHA) says: "I asked Anas bin Malik (RA) about *Qunut*". Anas (RA) replied, "Definitely it was (recited)". I asked, "Before bowing or after it?" Anas (RA) replied, "Before bowing." I added, "So and so has told me that you had informed him that it had been after bowing." Anas (RA) said, "He told an untruth (i.e. "was mistaken", according to Hijazi dialect). Allah's Messenger (PBUH) recited *Qunut*

after bowing for a period of one month." Anas added, "The Prophet (PBUH) sent about seventy men (who knew the Qur'an by heart) towards the pagans (of Najd) who were less than them in number and there was a peace treaty between them and Allah's Messenger (PBUH) (but the Pagans broke the treaty and killed the seventy men). So Allah's Messenger (PBUH) recited *Qunut* for a period of one month asking Allah to punish them." (Sahih Bukhari: Chapter: To recite *Qunut* before or after bowing)

Author of the most popular commentary of Sahih Bukhari, Allamah ibn Hajar says: “In view of all the narrations made by Anasibn Malik (RA), we reach the conclusion that *Qunut* when recited for a certain purpose is unanimously after *Ruku’*, but in normal cases, it is, as proved by Anas, before *Ruku’*.” (Fathul Bari: p. 491, Chapter: To recite *Qunut* before or after bowing).

Ubai ibn Ka’b (RA) narrates that the Prophet (PBUH) used to recite *Qunut* before *Ruku’* in *Witr* Salah.(Sunan Ibne Majah: Chapter: That which is narrated about reciting *Qunut* before or after *Ruku’*, Hadith No. 1182).

Raising hands before *Qunut*

Aswad (RHA) narrates from Abdullah ibne Masood (RA) that he used to recite Surah *al-Ikhlas* in the last Rak’ah of *Witr*. After that he would raise both hands and recite *Qunut* before *Ruku’*. (Juz Raful Yadain by Imam Bukhari: p. 28).

Qunut:

Qunut is that which is generally recited. (*Allahumma Inna Nasta’eenuka Wa Nastaghfiruka wa Nu’minu Bika wa Natawakkalu Alaika wa Nuthni Alaika al-Khair wa*

Nashkuruka wala Nakfuruka wa Nakhla'u wa Natruku Man Yafjuruka, Allahumma Iyyaka Na'budu walaka Nusalli wa Nasjudu, wallaika Nas'aawa Nahfiduwa Narju Rahmatakawa Nakhsha Adhabaka, Inna Adhabaka Bil Kuffaari Mulhique) This *Qunut* is proved from the Prophet (PBUH). (For details, see: Musannaf Ibne AbiShaibah: 2/ 95, Chapter: On *Qunut* of *Witr*, HadithNo.6893, Al-Sunan al-Kubra by Imam Baihaqi: 2/ 211).

Conclusion: Apart from Farz Salah, we must be careful about *Witr* as well, as it has been pointed out in the light of the statements and practices of the Prophet (PBUH). Moreover, Sunnah and Nafl Salahs also should be mindfully performed. They bring man closer to Allah. A Hadith from Sahih Bukhari reads that the slave comes closer to Allah by the virtue of Nafl prayers. Also, the shortcomings in the acts, if proved on the Day of Judgment, will be made up by the Sunnah and Nafl Salahs. The Ahadith point out to this fact as well.

May Allah make us all mindful of Salah and make our Salah decorated with Khushu' and Khudhu', so that our Salah become a source to protect us from sinning in this world and from the Hell Fire on the Day of Judgment!

14. Jumu’ah – its Distinction, Virtues and Rulings

Allah the Exalted created the universe and granted more excellence to some of his creation over the other. He created seven days and granted excellence to the day of Jumu’ah (Friday). Among the excellence and virtues of this day is that a complete chapter of the Qur’an is named after it which has been and will be recited till the Last Day.

A brief explanation of Surat al-Jumu’ah

Surat al-Jumu’ah is a Mandinan Surah i.e. it was revealed to the Prophet (PBUH) during the Madinan period. It contains eleven (11) verses and two (2) *Ruku’*s. The chapter begins with the glorification and praise of Allah the Almighty mentioning four of His Attributes:

(1) Al-Malik (The King): The Absolute and Eternal King Whose kingdom will never end.

(2) Al-Quddus (The Most Pure): Far removed from impurity or imperfection

(3) Al-‘Aziz (The Mighty): The One who does what He wills. The One Who does alone what He wills without the help of others.

(4) Al-Hakim (The Wise): The One Whose every decree and action relies on complete wisdom.

After that, the prophethood of the noble Messenger of Allah (PBUH) is mentioned that how Allah the Exalted has sent amongst the Unlettered a messenger from among themselves reciting to them His verses and purifying them and teaching them the Book and wisdom. Then there comes a mention of the Jews and Christians. The last three verses of the chapter have a mention of Salat al-

Jumu'ah (The Jumu'ah prayer) that are translated as follows:

> "O you who believe, when the call for Salah (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you, if you but know."
> "Then once the Salah is over, disperse in the land, and seek the grace of Allah, and remember Allah abundantly, so that you may be successful."
> "And when they see some merchandise or amusement, they break away to it, and leave you (O prophet,) standing. Say, what is with Allah is much better than the amusement and the merchandise, and Allah is the best giver of sustenance." (Surat al-Jumu'ah: 62:9-11)

The contextual background of revelation of the last of verse (verse 11) of the chapter

In the beginning, the Jumu'ah Salah was followed by the sermon. Once while the Messenger of Allah (PBUH) was delivering sermon after the Salah, the caravan of Dihyah ibn Khalifah entered Madinah carrying foodstuff from Syria. At that time people were suffering due to shortage of supplies. As prayer was done, most people thought listening to the sermon was not part of the prayer and feared that they would fail to buy provisions for themselves if they stayed in the Masjid and thus they rushed towards the caravan leaving the Messenger on the pulpit in the middle of the sermon. There remained only twelve Companions in the Masjid who did not

move. In this very context the last verse of the chapter was revealed.

It is reported that Irak ibn Malik (may Allah be pleased with him) used to stand by the door of the Masjid after finishing Jumu’ah Salah and supplicate as follows:

اللَّهُمَّ إِنِّي أَجَبْت دَعْوَتك وَصَلَّيْت فَرِيضَتك وَانْتَشَرْت كَمَا أَمَرْتَنِي فَارْزُقْنِي مِنْ فَضْلك وَأَنْتَ خَيْر الرَّازِقِينَ

Transliteration: Allahumma inni ajabtu da’wataka wasallaitu faridhataka, wa ‘ntashartu kama amartani fa ‘rzuqni min fadhlika, wa anta khairu ‘rraziqin.

Translation: O Allah! I have answered Your call and performed the Salah You have prescribed and then I have dispersed as You have ordered. So, grant me of Your favour. Indeed, You are the best of those who grant provisions. (Ibn Abi Hatim) (Tafsir Ibn Kathir)

Based on this verse, some of the Salaf said that whoever engages in buying or selling after Jumu’ah Salah Allah, the Exalted, will grant him seventy times more blessings in his dealing. (Tafsir Ibn Kathir)

Adhan of Jumu’ah

The adhan mentioned in the verse refers to the one which is called out after sitting of the Imam on the pulpit because that was the only adhan pronounced during the lifetime of the Prophet (PBUH). When the Messenger of Allah (PBUH) walked to the Mimbar (pulpit) from his house and sat on it, the Mu’azzin called out adhan in front of him. The first adhan of Jumu’ah we are accustomed to nowadays was not even introduced during the reigns of Abu Bakr and

‘Umar ((may Allah be pleased with them). It was only during the caliphate of ‘Uthman when the Muslims increased in number, He decided the first adhan to be called out at a separate place called al-Zawra’ which was the tallest house nearby the Masjid.
It should be noted here that abovementioned verses talk about adhan of Jumu’ah and they also instruct what to do after the prayer is done but they , as you know, do not guide us as to how the adhan should be called, what words are to be pronounced or how to perform the prayer. Such details regarding adhan and Salah are to be learnt from the ‘Ahadith of the Prophet (PBUH). This shows that understanding the Qur’an without taking the Hadith into consideration is not possible.

Why Friday is called Jumu’ah?

Many reasons have been given by the scholars about calling Friday as Jumu’ah. Some are as follows:

1. The word Jumu’ah is derived from al-Jam’, literally ‘to gather’ or ‘gathering’. Since the Muslims gather on this day in the grand mosques, it is called as Jumu’ah.
2. It was during Friday when Allah finished the creation, the sixth day, during which Allah created the heavens and the earth. In other words, the whole creation was gathered on this day and therefore it was named Jumu’ah.
3. Adam (may peace be upon him) was created on this day i.e. he was assembled and therefore it is called Jumu’ah.

The first Jumu'ah in the history of Islam

In pre-Islamic days, Friday was called 'Arubah. Before migration of the Messenger of Allah (PBUH) to Madinah and before revelation of the chapter al-Jumu'ah, the Ansar Companions saw the Jews and Christians in Madinah gather for prayer on Saturday and Sunday respectively. They, therefore, decided to fix a day to gather for worshiping Allah, the Exalted. They all gathered at Abu Umamah's ((may Allah be pleased with him) and prayed two rak'ahs led by As'ad ibn Zurarah (may Allah be pleased with him). They named it Jumu'ah (the day of gathering) for this union. Thus, the first ever Jumu'ah of Islam was introduced. (Tafsir al-Qurtubi)

The first Jumu'ah performed by the noble Prophet (PBUH):

During his migration to Madinah, the Messenger of Allah (PBUH) stayed few days in Quba, a neighbouring village of Madinah where Banu 'Awf ibn 'Amr lived. It was one day before he left for Madinah from Quba when he laid the foundation of a Masjid in Quba. It was on Thursday and this was the first ever mosque of Islam erected with the spirit of Taqwa. The Prophet (PBUH) left for Madinah on Friday. When he reached dwellings of Banu Salim ibn 'Awf, the time of Jumu'ah started.

The Messenger of Allah (PBUH) led the Jumu'ah prayer in Batn al-Wadi in the very place where nowadays a Masjid by the name Masjid al-Jumu'ah is standing. This was the first Jumu'ah led and performed by the noble Prophet (PBUH).

The importance of Friday

The Jews chose Saturday for their holy day, but Adam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allah chose Friday for this Ummah, because it is the day the creation was finished. Bukhari reported in his Sahih that the Messenger of Allah (PBUH) said: “We are the last (to come) but the first on the Day of Resurrection.” Imam Muslim’s narration further includes: “(We are) the first among the creation to be judged on the Day of Resurrection.” (Ibn Kathir).

Some ‘Ahadith on the importance of Friday:

- The Messenger of Allah (PBUH) said: “Friday is the master of days, and the greatest of them before Allah. It is greater before Allah than the day of al-Adha and the day of al-Fitr. It has five characteristics: on this day Allah created Adam, on it He sent Adam down to the earth, on it Allah caused Adam to die, on it there is a time when a person does not ask Allah for anything but He gives it to him, so long as he does not ask for anything haram (forbidden), and on it the Hour will begin. There is no angel who is close to Allah, no heaven, no earth, no wind, no mountain and no sea that does not fear Friday.” (Ibn Majah).
- The Messenger of Allah (PBUH) said: “None of the days, on which the sun rises and sets, is better than Friday.” (Ibn Hibban).
- The Messenger of Allah (PBUH) said: “O assembly of Muslims, Allah has made this

day a celebration (Eid). So perform a bath and use the tooth stick." (Tabarani, Majma' al-Zawa'id).

This Hadith is clear in that Friday is the Eid of the week.

- Allah has sworn in in Surat al-Buruj of the glorious Qur'an by the 'shahid' and the 'mashhud' (the witness and the witnessed). The word 'shahid' meaning witness refers to Friday because it will be a witness on the Day of Judgment for every action done on this day.
- The Messenger of Allah (PBUH) said: "Verily, the most virtuous of prayers to Allah is the dawn prayer in congregation on Friday (Tabarani, Bazzar).
- The fire of the Hell is inflamed every day but on Friday it is not inflamed due to greatness and excellence of this day (Zad al-Ma'ad: vol.1, p. 387).

Specifying the hour in which prayers are answered on Friday

- Once the Messenger of Allah (PBUH) talked about Friday and said, "There is an hour (opportune time) on Friday that if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And then the Messenger of Allah (PBUH) pointed with the help of his hand that it (the time) is short. (Bukhari).

- The Messenger of Allah (PBUH) said: “It is between the times when the Imam sits down, until the prayer is over.” (Muslim).
- The Messenger of Allah (PBUH) said: “On Friday there is an hour when no Muslim happens to ask Allah for good at that time but He will give it to him, and it is after ‘Asr.” (Musnad Ahmad).

In view of the aforementioned ‘Ahadith, the scholars hold two opinions about the said opportune hour:

- The interval between the two sermons when the Imam sits for a while on the pulpit.
- Moments before sunset.

The distinction of Jumu’ah Salah

- The Messenger of Allah (PBUH) said: “Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiations for the (sins) committed in between (their intervals) provided one shuns the major sins.” (Muslim). The Hadith means that only the minor sins committed in the intervals are forgiven.
- The Messenger of Allah (PBUH) said” He who performed ablution well, then came to Friday prayer, listened (to the sermon) and kept silence, all his sins between that time and the next Friday would be forgiven, and even of three days more.” (Muslim).
- The Messenger of Allah (PBUH) said: “Any person who takes a bath on Friday like the bath of Janabah (major ritual impurity) and

then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (i.e. starts delivering the Khutbah (sermon)), the angels present themselves to listen to the Khutbah (sermon)." (Bukhari and Muslim).

The scholars differ regarding the starting point of the hour but the crux of all is that we should go to the Masjid as early as possible.

- The Messenger of Allah (PBUH) said: “When it is Friday, the angels stand at every door of the mosque and record the people in the order of their arrival, and when the Imam sits (on the pulpit for delivering the sermon) they fold up their sheets and listen to the mention (of Allah.” (Muslim).

Those who come after the Khutbah (sermon) has begun fail to gain the special reward of Jumu’ah although their Salah becomes valid.

Khutbah (sermon) of the Jumu’ah Salah

Jumu’ah Salah should be necessarily followed by two sermons. The Messenger of Allah (PBUH) always delivered two sermons on Friday (Muslim).

It is from the Sunnah for the Khatib (Imam) to take an interval and sit between the two sermons

(Muslim).To lean on a stick while delivering sermons is also Sunnah.

It is prohibited to talk even to advice someone while the Khutbah (sermon) is being delivered:

- The Messenger of Allah (PBUH) said: “If you (even) ask your companion to be quiet on Friday while the Imam is delivering the sermon, you have in fact talked irrelevance.” (Muslim).
- The Messenger of Allah (PBUH) said: “But whoever touches the pebbles (i.e. keeps on playing with them or his own hand, mat or clothes during the sermon) has engaged in an idle action.” (He decreased the special reward of Friday due to these idle acts) (Muslim).
- The Messenger of Allah (PBUH) said: “The Prophet prohibited Al-Habwah on Friday while the Imam is delivering the Khutbah (sermon)." (Tirmithi).

Habwah is the posture of sitting with the legs and thighs contracted towards the belly, the back bent forward, and supported in that position by the arms crossed over the knees.

- Abdullah ibn Busr (may Allah be pleased with him) says, “I was sitting near the pulpit on Friday. A person came forward jumping over the people’s necks, while the Prophet (PBUH) was delivering the sermon. The Prophet (PBUH) said, ‘sit down, you caused harm and got delayed’.” (Sahih Ibn Hibban).

It is prohibited to make way by jumping over people’s necks. One should sit wherever one finds space in the last rows.

Rulings about Jumu'ah Salah

Performing Jumu'ah prayer is obligatory for every Muslim male who has come of age and is healthy living in a city or such a township or village where all the necessary provisions are available. Women, children, travellers and the sick are not required to attend Jumu'ah Salah. However, if they attend Jumu'ah Salah, their prayer will be valid. Otherwise, they should perform Zuhr prayer instead of Jumu'ah.

- Similarly, if you are in a desert where no population exits or travelling by air, you should perform Zuhr prayer.
- Jumu'ah Salah comprises two rak'ahs and should necessarily be offered in congregation only. Loud recitation of the Qur'an in both the rak'ahs is also requisite. It is Sunnah to recite Surat al-'Ala and Al-Ghashiyah or Surat al-Jumu'ah and al-Munafiqun in the two rak'ahs respectively.

Some Sunnah acts and etiquettes to be observed on Friday

Taking bath on Friday is *wajib* (obligatory) or *Sunnah mu'akkadah* (emphasized Sunnah). No one should neglect taking bath on Friday without an excuse acceptable to the Shari'ah. It is from the Sunnah to get clean, apply oil and perfume and put on the best clothes one has.

- The Messenger of Allah (PBUH) said: "Indeed the bath, taken on Friday, removes sins even to the extent of removing them

from the roots of the hair." (Tabarani, Majma' al-Zawa'id).

This removes only the minor sins. As for the major ones, they can be forgiven only by sincere repentance. If one has no minor sins, this will add to his virtues.

- The Messenger of Allah (PBUH) said: "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu'ah prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutbah (sermon), his sins in between the present and the last Friday would be forgiven." (Bukhari).
- The Messenger of Allah (PBUH) said: "He who took a bath and then came for Jumu'ah prayer and then prayed what was fixed for him, then kept silent till the Imam finished the sermon, and then prayed along with him, his sins between that time and the next Friday would be forgiven, and even of three days more." (Muslim).
- The Messenger of Allah (PBUH) said: "He who takes a bath on Friday, uses perfumes, if available, wears good clothes and then goes to the mosque. After coming to the mosque, he performs nafl prayers, if possible and does not cause any harm to anyone. He remains silent from the time the Imam comes to deliver the sermon till the

payer begins. These acts become a source for forgiveness of his sins from the previous Friday till this Friday." (Musnad Ahmad).

Sunnah prayers before and after Jumu'ah Salah

The aforementioned 'Ahadith exhort that one should pray as much as one can during the blessed moments of Jumu'ah. If one does not get the opportunity to pray much, one should at least offer four rak'ahs before the congregational Jumu'ah Salah as it has been reported by Ibn Abi Shaibah in his Musannaf (vol. 2, p. 131) from the renowned Tabi'ee Ibrahim that he said: "The blessed Companions used to perform four rak'ahs before the Friday prayer." (Namaz-e-Payambar, p. 279).
Two, four or six rak'ahs should be offered after the Jumu'ah Salah. All the three actions are reported from the Messenger of Allah (PBUH) and his noble Companions (may Allah be pleased with them). Praying six rak'ahs is better so that all the 'Ahadith concerning the post-Jumu'ah prayers are acted upon and the worshipper receives more rewards. Allamah Ibn Taymiyyah (may Allah have mercy on him) said: "It is reported from the Messenger of Allah (PBUH) that he advised to pray four rak'ahs after Jumu'ah while the practice of offering sex units is also reported from the Companions." (Mukhtasar Fatawa Ibn Taymiyyah, p. 79) (Namaz-e-Payambar, p. 281).

- The Messenger of Allah (PBUH) said: "When any one of you observes the Jumu'ah prayer (two obligatory rak'ahs in

congregation), he should observe four (rak'ahs) afterwards.” (Muslim).

- Salim narrated on the authority of his father that the Messenger of Allah (PBUH) used to observe two rak'ahs after Jumu'ah (Muslim).
- Ibn Jurayj said: Ata' told me that he saw Ibn Umar pray after the Friday prayer. He moved a little from the place where he offered the Friday prayer. Then he would pray two rak'ahs. He then walked far away from that place and would offer four rak'ahs. I asked Ata': How many times did you see Ibn Umar do that? He replied: “Many times.” (Abu Dawud).

Warnings against neglecting Jumu’ah Salah

- The Messenger of Allah (PBUH) said: “I had the notion to order someone to lead the people in prayer, and then to go and burn the houses of those who stayed away from al-Jumu’ah!” (Muslim).
- The Messenger of Allah (PBUH) said: “People need to stop neglecting the Friday prayers lest Allah place a seal over their hearts and then they become heedless.” (Muslim).
- The Messenger of Allah (PBUH) said: “Whoever leaves three Jumu’ah Prayers consecutively out of neglect on his part, Allah will put a seal on his heart.” (Nasa’i, Ibn Majah, Tirmidhi and Abu Dawud).

Walking on foot for attending Jumu'ah Salah

- Yazid ibn Abi Mariam said: "Abayah ibn Rafi' met me when I was walking to Friday prayer, and he said: 'Rejoice, for these steps you are taking are in the cause of Allah. I heard Abu 'Abs say: The Messenger of Allah (PBUH) said: 'Anyone whose feet become dusty in the cause of Allah, he will be forbidden to the Fire." (Tirmidhi).

A similar narration with slightly different wording has also been recorded by Imam Bukhari.

Reciting Surat al-Kahf during Friday night or day

- The Messenger of Allah (PBUH) said: "Whoever reads Surat al-Kahf on the day of Jumu'ah, will have a light that will shine for him from that Friday to the next." (Nasa'i, Baihaqi and Hatim).
- Reciting al-Kahf brings tranquillity and blessings to the house. Al-Bara' reported that a man recited al-Kahf when an animal was there in the house and it began to take fright. And as he looked around, he found a cloud overshadowing it. He mentioned that to the Messenger of Allah (PBUH). Upon this he said: O so and so, recite on (the surah) as- Sakina descends at the (recitation of the Qur'an) or on account (of the recitation) of the Qur'an." (Sahih Bukhari, merits of Surat al-Kahf and Sahih Muslim, the Book of Prayer).

Virtues of sending Salawat on the Messenger of Allah (PBUH) on Friday

- The Messenger of Allah (PBUH) said: “Verily, your best day is Friday, so invoke blessings upon me in abundance on this day, for your invocation is presented to me.” (Musnad Ahmad, Abu Dawud, Ibn Majah and Sahih Ibn Hibban).
- The Messenger of Allah (PBUH) said: “Increase your recital of Salawat on me on the day and night of Friday for I will intercede for a person who does so on the Day of Judgment.” (Baihaqi).

The excellence of dying during the night or day of Friday

The Messenger of Allah (PBUH) said: “There is no Muslim who dies during the day of Friday or the night of Friday but Allah will protect him from the trial of the grave.” (Musnad Ahmad, Tirmidhi).

15. Time of the Jumu'ah Prayer

The time of Jumu'ah prayer starts when the sun has passed the meridian just like Zuhr

In view of the Qur'anic verses and Prophetic injunctions regarding observing each Salah on its prescribed time, all the scholars of Tafsir, Hadith and Fiqh unanimously consider it obligatory to offer each and every Salah within its specified time by the Shari'ah as Allah the Exalted has said: **"Indeed, prayer has been decreed upon the believers a decree of specified times."** (4:103)

Jumu'ah prayer, however, is different than other obligatory prayers in respect of Qada' as one is not allowed to make up for Jumu'ah Salah if missed while others prayers if missed can be made up later. In case, one missed Jumu'ah prayer, he should offer four rak'ahs of Zuhr instead. All the scholars are unanimous on that prescribed time is a precondition for Jumu'ah prayer to be valid. Imam al-Nawawi, the famous scholar for his commentary of Sahih Muslim, wrote in his al-Majmu' (vol 4, page 264) that the whole Ummah is unanimous on that there is no Qada' (making up) for Jumu'ah i.e. if one fails to attend the prayer he should offer Zuhr. Similarly, the whole Ummah unanimously holds that whoever offers Jumu'ah on Zuhr time is the one who has offered it on its (prescribed) time. Consensus on the issue has been reported from Imam al-Shafi'e (may Allah have mercy on him) and other scholars. Likewise, as per the collective opinion of the Ummah, Jumu'ah prayer should be offered only after the time of Zuhr has been entered as this had been the practice of the Messenger of Allah (PBUH) all his life and no one from the scholars differed on the issue. If Jumu'ah prayer is offered before entering the Zawal time, majority of the scholars of

Hadith and Fiqh including Imam Abu Hanifah, Imam al-Shafi'e and Imam Malik (may Allah have mercy on them) say that the prayer should be repeated after the sun passes the meridian and if they fail to repeat it before the Zuhr time ends, they must offer Zuhr as Qada' instead. In Saudi Arabia though the first Adhan for Jumu'ah prayer generally is called about one and half hour before the sun passes its zenith in accordance with the famous opinion reported from Imam Ahmad ibn Hanbal (may Allah have mercy on him) yet the second Adhan before the Khutbah (sermon), however, is called only after the Zawal time enters in line with the opinion held by the majority of the scholars of Hadith and Fiqh. In al-Masjid al-Haram and al-Masjid al-Nabawi, however, even the first Adhan is called after the sun passes the meridian according to the opinion of the majority of the Muhaddithin and Fuqaha'. But sometimes it is seen that even the second Adhan is called in some mosques before decline of the sun which really concerns many. It simply makes no sense. People who make so much hurry should have no problem if they wait for a few minutes till the sun passes its zenith so as to allow others attain reward of entering mosque for Jumu'ah before the second Adhan. In view of the Prophetic statements, majority of the scholars believe that although arriving in the mosque for offering Jumu'ah after the second Adhan begins absolves one from the obligation yet such a person deserves no special reward of Jumu'ah nor the angels record his name in their registers. To be on the safe side, the Saudi scholars have also preferred the opinion held by majority of the scholars and they advise people that the second Adhan should not be called before the sun passes the meridian in all the mosques. As for the blessed Haramain, even the first Adhan is called after the sun passes its zenith. The importance of the issue urged

me to deal it in detail. May Allah direct me to write what is right and true. Amin!

With regard to the starting time of Jumu'ah Salah, two opinions have been narrated from the scholars. Before mentioning the opinions and their respective arguments, I find it suitable to point out the reason of difference in opinion. From some narrations emphasizing on hastening to pray Jumu'ah Imam Ahmad ibn Hanbal (may Allah have mercy on him) understood that the prayer can be held even before the sun passes the meridian. But the fact is there is not a single Hadith that clearly suggests that the Messenger of Allah (PBUH) prayed Jumu'ah before the sun begins to decline. Moreover, majority of the scholars of Hadith and Fiqh including Imam Abu Hanifah, Imam al-Shafi'e and Imam Malik (may Allah have mercy on them) say that the gist of all such Hadiths is only laying stress on hastening to offer Jumu'ah and not that it can be offered before the sun passes the meridian. Therefore, according to majority of the scholars and also according to another opinion of Imam Ahmad ibn Hanbal (may Allah have mercy on him) the time of Jumu'ah begins when the sun passes the meridian, just like the time for Zuhr prayer while the famous opinion of Imam Ahmad ibn Hanbal is that although Jumu'ah prayer should be offered after the sun declines yet if it is offered even before that it would be valid to do so and there would be no need to repeat it after the sun passes the meridian because Jumu'ah is like Eid, hence it can be offered at the time of Duha Salah just as Eid Salah. The famous Hanbali scholar 'Allamah Ibn Rajab (may Allah have mercy on him) states that according to the approved scholarly opinion offering Jumu'ah Salah becomes obligatory only when the sun passes the meridian though it is allowed to perform it before the time enters.

Evidences substantiating opinion of the majority of scholars

A lot of evidences can be presented to substantiate the opinion held by majority of the scholars of Hadith and Fiqh. We do not want to prolong the article by citing all the different proofs. It will suffice here to mention two Hadiths recorded by Bukhari and Muslim:

In his most acclaimed Sahih, Imam Bukhari (may Allah have mercy on him) entitled a chapter in the Book of Jumu'ah as "**Time of Jumu'ah (begins) when the sun has passed the meridian:** it is thus narrated from 'Umar, 'Ali, Nu'man ibn Bashir, and 'Amr ibn Huraith (may Allah be pleased with them all)." This clearly shows that Imam Bukhari also held that the time of Jumu'ah Salah begins when the sun has passed its zenith. Then Imam Bukhari (may Allah have mercy on him) narrated the following Hadith in the same chapter from Anas ibn Malik (may Allah be pleased with him) that **the Prophet (PBUH) used to pray Jumu'ah when the sun had passed the meridian**. While explaining the Hadith, the famous commentator of Sahih al-Bukhari 'Allamah Ibn Hajar (may Allah have mercy on him) noted: 'It tells us that the Messenger of Allah (PBUH) used to pray Jumu'ah only when the sun had already passed the meridian.' (Fath al-Bari) The Hadith has also been recorded by other Muhaddithin. Imam al-Tirmidhi narrated it in his Sunan. Moreover, Imam Ahmad (may Allah be pleased with him) himself mentioned the Hadith in his famous Al-Musnad.

(2) In the second most authentic compilation of Hadith known as Sahih Muslim, Imam Muslim made a similar chapter entitling 'Time of Jumu'ah (begins) when the sun has passed the meridian' and then reported the following Hadith from Salamah ibn al-Akwa' (may Allah be pleased

with him) that he said: **We used to pray Jumu'ah with the Messenger of Allah (PBUH) when the sun passed its zenith, then we would go back and try to seek shade.** Imam Bukhari (may Allah have mercy on him) also narrated this Hadith in his Sahih. In short, both the narrations in Sahih al-Bukhari and Sahih Muslim are clear in that the time of Jumu'ah starts when the sun passes the meridian.

Evidences cited to support the opinion of Imam Ahmad ibn Hanbal (may Allah have mercy on him)

1. It was narrated that Sahl ibn Sa'd (may Allah be pleased with him) said: **We used not to take a nap or eat lunch (ghada') until after Jumu'ah.** (Bukhari & Muslim) The point of their argument lies in the literal meaning of the word Ghada' because Ghada' refers to the meal taken before the sun passes the meridian. Since the Hadith states that they used to have Ghada' after Jumu'ah, it implies that they would pray Jumu'ah before the sun had passed the meridian. But this interpretation is not acceptable. What the Hadith tells is that they would take the Ghada' (lunch) after Jumu'ah Salah on Fridays but it does not necessarily means that they used to have it before the sun had passed the meridian on Fridays. The meal taken after the sun passes the meridian is also called Ghada' (lunch) as we call it nowadays so. Moreover, in a Hadith the Messenger of Allah (PBUH) is reported to have said about the pre-dawn meal (al-Suhur), **'Come to the blessed Ghada'**. Does it mean that Suhur can be taken till the sun passes the meridian?

2. It was narrated from Ja’far ibn Muhammad, from his father, that Jabir ibn ‘Abdullah (may Allah be pleased with him) said: **We used to pray with the Messenger of Allah (PBUH), then we would go back and let our camels used for carrying water rest. Hasan said: I said to Ja’far: At what time was that? He said: When the sun passed its zenith.** But this Hadith like the first one does not serve their claim because, as other narrations suggest, it is possible to give rest to the water-carrying camels after performing Jumu’ah when the sun has already passed its zenith. Moreover, this is not a statement of Jabir the Companion but an explanation by transmitter of the narration. An ambiguous statement such as this cannot be cited as a proof to substantiate the claim made.
3. Imam Ahmad ibn Hanbal (may Allah have mercy on him) also put forth what has been reported by Sunan Dara Qutni and Musannaf Ibn Abi Shaybah from ‘Abdullah ibn Saydan al-Salami that the Rightly-guided Caliphs prayed Jumu’ah before the sun had passed the meridian. But this is a weak narration hence incapable to serve as a valid poof as the famous commentator of Sahih Muslim Imam Al-Nawawi stated that the narrations suggesting that Abu Bakr, ‘Umar and ‘Uthman (may Allah have mercy on him) prayed Jumu’ah (before Zawal) are deemed weak. In case, they have any reliability, they must be reinterpreted in view of the clear Prophetic injunctions in this respect.
4. To support his respective opinion, Imam Ahmad ibn Hanbal (may Allah have mercy on him) also used the narrations that emphasis on hastening to go for Jumu’ah. But the fact is presenting such Hadiths to

> prove permissibility of holding Jumu'ah before the sun has passed the meridian is not acceptable. The gist of all such reports, as mentioned before, is laying stress on hasting to go to the mosque for Jumu'ah as early as one can. But they in no way state that Jumu'ah can be held before the sun passes the meridian.

In short, the Ummah unanimously holds that Jumu'ah prayer is offered on Friday instead of Zuhr Salah. If a person fails to attend the congregational Jumu'ah prayer, he should offer four rak'ahs of Zuhr instead. Similarly, majority of the Muhaddithin and Fuqaha' agree that alike Zuhr the time of Jumu'ah lasts until the time of 'Asr enters. Imam Ahmad ibn Hanbal is also reported to hold the same opinion. Since Jumu'ah has the same ending time as that of Zuhr, it must share the same starting or earliest point of time.

Likewise, there is a unanimous agreement between the scholars that Jumu'ah prayer should be offered after the sun passes its meridian. It, however, has been reported from Imam Ahmad ibn Hanbal (may Allah have mercy on him) that if Jumu'ah is offered before the sun passes the meridian, the Salah would be deemed valid and people would not have to repeat it. On the contrary, the majority of the scholars believe that it will be invalid if people offer Jumu'ah before the sun passes its zenith. In order to avoid the scholarly dispute, it would be wise to observe Jumu'ah only after the sun passes the meridian and similarly the first Adhan should also be called only after the Zawal time enters. We should keep in mind that the proofs substantiating the opinion of the majority of the scholars including Imam Abu Hanifah, Imam al-Shafi'e, Imam Malik as well as Imam Ahmad ibn Hanbal according to another

report from him are technically strong and very clear as compared to the proofs presented to prove otherwise.

Some reasons why one should prefer opinion of the majority of Muhaddithin and the Fuqaha':

1) Besides being authentic narrations, the proofs provided by the majority of the scholars are very clear while the statements put forth by the proponents of the opposite opinion though authentic in some cases lack clarity. Moreover, some of them are deemed technically weak.
2) Majority of the scholars of Hadith and Fiqh including the leading Imams of Fiqh besides Imam Bukhari, Imam Tirmidhi, Imam Nawawi and other scholars down the ages hold an opinion that time of Jumu'ah Salah starts when the sun passes the meridian.
3) To be on the safe side, one should adopt opinion of the majority because no scholar is of the opinion that it will be invalid to offer Jumu'ah after the sun passes the meridian while in adopting the second opinion the prayer will be invalid and must be repeated after the time enters according to majority of the scholars.
4) Although Imam Ahmad ibn Hanbal (may Allah have mercy on him) is of the opinion that it will suffice if Jumu'ah is offered before the sun passes the meridian yet he recommended that it should be offered after the Zawal. Therefore, the Saudi scholars (who prefer opinion of Imam Ahmad ibn Hanbal in disputed jurisprudential issues) also suggest that Jumu'ah should be offered only after the sun passes the meridian.
5) The most prominent scholar of Hadith Imam Bukhari has reported from 'Umar, 'Ali, Nu'man

ibn Bashir, and ‘Amr ibn Huraith (may Allah be pleased with them all) to have the same opinion. Moreover, both Imam Bukhari and Imam Muslim in their respective Hadith compilations also made it clear as their own opinion by dedicating a chapter to substantiate the same.

6) Jumu’ah Salah serves as substitute for Zuhr Salah. With respect to the ending time of Jumu’ah, Imam Ahmad ibn Hanbal (may Allah have mercy on him) also holds the opinion that it ends as the time of ‘Asr enters just as majority of the scholars suggest and therefore it must have the same starting point as that of Zuhr.
7) A mere claim that the time of Jumu’ah prayer starts before the sun passes the meridian is not enough. It leads to another question as to what is or should be the precise starting point of time for Jumu’ah Salah. Since they find no Hadith answering the question, the Hanbali scholars differ on the issue. Some say it begins when the sun starts to shine; just as the time for Eid Salah. It should be kept in mind that whether Eid al-Fitr or Eid al-Adha the prayer is held immediately after the time of Salat al-Duha begins in Saudi Arabia. In summer, it is thus held as early as 5:30 am. To be brief, there is no Hadith which actually proves offering Jumu’ah prayer before the sun passes the meridian.
8) Holding Jumu’ah after the sun passes the meridian will allow increase in number of the worshippers which is a desirable thing in the Shari’ah.
9) Calling the first Adhan after the sun passes the meridian will let the women and the people with

valid religious excuse to offer Salah at home by knowing that the time of Zuhr has entered. But if the Adhan is called one or one and half hour before the sun passes the meridian, it will not serve as announcement for prayer time for such people.

The famous Hanbali scholar 'Allamah Ibn Qudamah writes in his Al-Mughni (vol 3, page 159) that the Ummah is unanimous about holding Jumu'ah after the sun passes the meridian as the Messenger of Allah (PBUH) did so. It was narrated from Salamah ibn al-Akwa' (may Allah be pleased with him) that he said: "We used to pray Jumu'ah with the Messenger of Allah (PBUH) when the sun passed its zenith, then we would go back and try to seek shade." (Bukhari & Muslim) Similarly, it was narrated from Anas ibn Malik (may Allah be pleased with him) that "the Prophet (PBUH) used to pray Jumu'ah when the sun had passed the meridian." (Bukhari) Moreover, it does not lead to violate any opinion either because all the scholars regard it valid to perform Jumu'ah after the sun passes the meridian while offering the prayer before it is a disputed issue.

From the preceding discussion, it is clear that Jumu'ah Salah should be held only after the sun passes the meridian so as to avoid any scholarly dispute. It really does not seem wise to call even the second Adhan of Jumu'ah (the one called before the Khutbah (sermon)) before the sun passes the meridian as practised in some mosques. On the other hand, even the first Adhan should be called only when the sun passes the meridian so as to be on the safe side and honour the opinion of other scholars especially when it, in no way, goes against those who allow holding Jumu'ah before the Zawal time. Calling Adhan as early as one and half hour before the sun passes

the meridian does not serve the very purpose for which Adhan is called. We should not forget that Imam Ahmad ibn Hanbal (may Allah have mercy on him) is only of the opinion that if Jumu'ah prayer if offered before the sun passes the meridian, it will be valid to do so but he never encouraged or advised that people should develop a practice of holding Jumu'ah before Zawal. Alhamdu lillah, thanks to the efforts of our scholars, the first Adhan of Jumu'ah is called only after the sun passes the meridian in al-Masjid al-Haram and al-Masjid al-Nabawi. We wish the same be applied in all the other mosques so as to avoid any scholarly dispute.

16. Setting Out Early for the Friday Prayer

Prophet Muhammad (PBUH) has urged the believers to reach the mosque as early as possible for Friday prayer. Therefore, in case we are not able to reach the mosque that early, we should at least reach a little before *Khutbah (sermon)* because those who reach the mosque after *Khutbah (sermon)* has started do manage to fulfil the obligation of Friday prayer but are denied of its virtues and their name too is not entered in the angels' registers as mentioned in the following *Ahadith*:

Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said: He who bathes on Friday like the bath of *Janaabah* (i.e. bathes properly) and then sets out for the mosque right away, it is as if he sacrificed a she camel to please Allah. The one who goes to the mosque in the second hour it is as if he sacrificed a cow. The one who goes to the mosque in the third hour it is as if he sacrificed a ram with horns. The one who goes to the mosque in the fourth hour it is as if he sacrificed a hen. The one who goes to the mosque in the fifth hour it is as if he tried to please Allah by offering an egg. Then when the Imam comes out to deliver *Khutbah (sermon)*, the angels join the gathering and start listening to *Khutbah (sermon)* (Bukhari and Muslim).

Note: *Ulama's* opinion differs with regard to the commencement of the hour but the gist of it all is that for Friday prayer we should reach the mosque as early as we could.

Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said: On Friday the angels stand on every door of the mosque and keep recording the names of those who come to the mosque as per the order of their arrival. When the Imam comes to deliver *Khutbah (sermon)* the angels fold up their sheets in which they have recorded the names of those who arrived at the mosque till then and start listening to *Khutbah (sermon)* (Muslim).

Note: The wordings of Prophet Muhammad (PBUH) reveal that those who arrive at the mosque after *Khutbah (sermon)* has started, do not get their names recorded in the registers of angels.

After reaching the mosque, perform *Salat* as much as you could. Till the time *Khutbah (sermon)* begins keep yourself occupied with the recitation of the Holy Qur'an or *Dhikr* (remembrance of Allah) or prayers. Then listen to *Khutbah (sermon).* During *Khutbah (sermon)* it is prohibited to indulge in any kind of talk. It is not even allowed to preach/advice someone else during that time as mentioned in *Ahadith:*

Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said: One who told the person sitting next to him to keep quiet during Friday *Khutbah (sermon)* also indulged in vain talk (Muslim).

Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said: He who holds the pebbles and kept playing with them during *Khutbah (sermon)* (or kept playing with his hands, mat, clothes etc.) indulged in a useless act (and because of that he is deprived of the special reward for Friday prayer).

Abdullah bin Basr (RA) narrates: On a Friday I was sitting close to *mimbar* (pulpit). A person came jumping over people's necks and Prophet Muhammad (PBUH) was delivering *Khutbah (sermon).* The Prophet (PBUH) said: Sit down. You caused inconvenience and came late. (Sahih Ibne Hibbaan).

Note: When the Imam is delivering *Khutbah (sermon)* people are not allowed to jump over other's necks to reach the rows ahead. Instead one should sit wherever he finds place.

Salman Farsi (RA) narrates that Prophet Muhammad (PBUH) said: He who bathes on a Friday, purifies himself as much as he can, applies hair oil or perfume of his own house and then heads towards the mosque. After reaching the mosque he does not sit between two people already sitting together and prays as much as Allah has willed for him till the start of Friday *Khutbah (sermon)* begins. Then, when the Imam delivers *Khutbah (sermon)* he listens attentively and silently, his sins (small ones, *Gunah-e-Sagheerah*) in between the present and the last Friday are forgiven (Sahih Bukhari).

Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said: He who took a bath on Friday, then came to mosque and offered as many prayers as were destined for him, then sat quietly till *Khutbah (sermon)* and offered obligatory prayer with the Imam, his sins (small ones, *Gunah-e-Sagheerah)* between two Fridays (the present and the last one) and for additional three days are forgiven (Muslim).

Prophet Muhammad (PBUH) said: He who bathes on a Friday, applies perfume too if he has one, dresses himself well and then leaves for the mosque. After reaching the mosque if there is time he offers *Nafl* prayers and does not cause inconvenience to anyone. Then when the Imam comes to deliver *Khutbah (sermon),* he sits quietly from that moment till *Salat*, i.e. does not talk at all during *Khutbah (sermon)*, these deeds of his become a means for forgiveness of his sins between the present and the last Friday (Musnad Ahmad).

Aforementioned *Ahadith* inform us that before the prayer of Friday, during the auspicious duration, we should offer as many prayers as we could. At least we should offer four rak'ahs before *Khutbah (sermon)* begins as mentioned in Musannaf Ibne Abi Shaibah, volume 2, page 131. Renowned *Taba'ee* Ibraheem (RHA) says that the companions (RA) of the Prophet (PBUH) used to offer four rak'ahs before the Friday prayer.
The *Ahadith* mentioned outline the incentive in relation to reaching the mosque before the Friday *Khutbah (sermon)* is delivered. Those who arrive at the mosque after *Khutbah (sermon)* has started, although their Friday prayer is offered, are denied of all the virtues associated with Friday. Therefore everyone should make himself habitual of reaching the mosque early for Friday prayer.

17. Arabic, the only language of Salah and Khutbah (sermon)

Salah, only in Arabic

In the light of the statements and practices of the Prophet (PBUH) and his blessed Companions (RA), Ulama have said that everything that is pronounced in Salah from Takbeer-e-Tahrima (opening the prayer) to Tasleem (finishing the prayer) along with Adhan and Iqamah (that come just before the start of Salah) should necessarily be pronounced in Arabic alone. Ulama further say that the wordings of the supplications, made in *Sujud* or after reciting al-Salaat on the Prophet (PBUH) that have been mentioned either in the Qur'an or Hadith, must be in Arabic. Ulama have called it Makruh (detestable) to supplicate in the state of Salah with any Arabic Dua other than the *Duas* mentioned in the Holy Qur'an or Hadith. A group of Ulama have decreed to repeat the Salah, if any Dua is pronounced in Salah in other than Arabic. Therefore, we must not pronounce anything in the state of Salah from the Takbeer-e-Tahrima to finishing the Salah with Salam. In the period of the Prophet (PBUH) or the blessed Companions (RA), people converted to Islam in large number. Even a huge number of non-Arab people embraced the faith. But there is not a single event found in the history of Islam when the Prophet (PBUH) or any Companion (RA) permitted to pronounce the ritual recitals of Salah or supplicate in any language other than Arabic. Instead, the Companions, Tabi'een (followers of the Companions) and Tab' al-Tabi'een (RA) (successors to Tabi'een), in the light of the statements and practices of the Prophet (PBUH), have practically taught all the Arabs and non-Arabs that Al-Fatihah, a portion from the Qur'an,

Tasbeehat of *Ruku'* and *Sujud*, al-Tahiyyat, al-Salaat on the Prophet (PBUH) and special *Duas* all should be recited only in Arabic. The Islamic Shari'ah is not based on mere intellect that should decide what is right and what is wrong. Instead, it is based on the injunctions laid down by the Holy Qur'an and the statements and practices of the Prophet (PBUH) narrated by the Companions, Tabi'een and Tab' al-Tabi'een (RA).

There is no doubt that the Prophet (PBUH) said the supplications are answered in *Sujud* and in the last part of Salah. But he is also reported to have said, as Imam Muslim relates in his Sahih: "It is not permissible to talk during Salah because it consists of glorification of Allah, declaring His Greatness as well as recitation of the Qur'an." (Sahih Muslim: Chapter: Impermissibility of talking during Salah and abrogation of what was permissible)
Therefore, responding to a person who greeted you with Islamic greetings or responding with *Yarhamuk Allah* to someone sneezes and says *Alhamdulillah* is not permissible. Imam Abu Hanifah and Imam Ahmad ibn Hanbal (RHA) too, in the light of the Holy Qur'an and Sunnah, hold the view that the only supplications which are mentioned in the Holy Qur'an or which are proved to be recited by the Prophet (PBUH) can be made in the state of Salah. The views of Imam Abu Hanifah and the Hanafi Ulama based on the Holy Qur'an and Sunnah are well documented in the books. Thus, Ulama from India and Pakistan who prefer the view of Imam Abu Hanifah in disputed issues too are of the opinion that no supplication related to worldly affairs should be made in the state of Salah. Instead, the *Duas* in Arabic language should be recited only which are mentioned in the Holy Qur'an or

Hadith. Apart from *Sujud* and the last part of Salah after finishing al-Salaat on the Prophet (PBUH), there are many occasions on which the Dua is said to be answered. The Prophet (PBUH) says that Dua made between Adhan and Iqamah is never rejected. So, pray fervently in this duration. (Sunan al-Tirmidhi, Musnad Ahmad, Sunan Abu Dawood, Sahih Ibne Khuzaimah & Sahih Ibne Hibban) Therefore, supplications should not be made about the worldly affairs in the state of Salah. There are countless occasions out of Salah on which Dua is accepted. We should supplicate fervently for ourselves, our children and family's needs.

"Al-Insaaf", the famous reference book of Hanbali School reads that *Duas* which are not mentioned in the Holy Qur'an or proved from the Prophet (PBUH), and also are not related to the affairs of the Hereafter should not, according to the sound opinion of scholars, be supplicated in Salah. Such *Duas* invalidate the Salah instead. The majority of Ulama hold the same view.

In his book "Al-Mughni" (vol. 2, p. 236), Allamah Ibn Qudamah, the famous scholar of the Hanbali School writes that supplicating for something related to the material desires, lust and human speech in the state of Salah is not permissible.

In the light of the aforementioned evidences and the statements of Ulama, it becomes crystal clear that we must supplicate in the state of Salah (i.e. in prostration or after reciting Salaat on the Prophet (PBUH) in the last Rak'ah) only in Arabic with du'as mentioned in the Holy Qur'an or proved from the Prophet (PBUH), if we wish to supplicate. For those who do not remember any such Dua, there are

many occasions other than the state of Salah on which *Duas* are answered too. The period between the Adhan and Iqamah and after finishing the Salah can be taken as examples. On these occasions, you can supplicate to Allah as much as you wish in any language for yours and your children's needs related to this world and the Hereafter. Allah will surely accept.

Khutbah (sermon) (sermon) only in Arabic:

Like recitation of Al-Fatihah, a portion from the Qur'an and Tasbeehat of *Ruku'* and *Sujud*, Khutbah (sermon of Jumu'ah and the two Eids) also must be delivered only in Arabic, as it is meant to be 'the remembrance of Allah' more than being admonition or wise counselling. Thus, sermon being compulsory for Friday prayer, the time of Zuhr Salah being necessary for delivering the sermon, the sermon being necessarily delivered before the Friday prayer, offering the Friday prayer immediately after finishing the sermon, the audience being not allowed to talk even not to admonish anyone when the sermon is being delivered, some aspects being introduced as Masnun for the sermon just like Salah; all these things gives us clear proof that the actual motive behind the sermon is the remembrance of Allah. Admonition or wise counselling holds a secondary position, as they are never conditioned with all these terms. This view is even confirmed by the word *Dhikr* mentioned in Surah al-Jumu'ah of the Holy Qur'an "Hasten for 'remembrance' of Allah…" Also, a Hadith related by Imam Bukhari and Imam Muslim in their Sahih collections says that the angels come into the mosque to listen to *Dhikr*, when the Imam comes to deliver the sermon. In short, the sermon too has been termed as *Dhikr* in the Holy Qur'an and Hadith just like Salah, which simply means that the sermon too is an act

of worship just like Salah. We should, therefore, remain confined to the way prescribed by the Prophet (PBUH) with regards to the sermon as well.

Had it been permissible to deliver the Friday sermon in any language other than Arabic, it would have surely been practiced by the Prophet (PBUH) himself at least once in his lifetime. But not even a single event is narrated as such in the whole lifetime. After the Prophet (PBUH), his blessed Companions (RA) spread throughout the world. The wordings of the sermons delivered by those Companions (RA) are still preserved in the books of history. Not even a single Companion (RA) among them ever delivered the Friday sermon in the language of the audience in spite of being in the non-Arab regions, while they were in more need to learn the Shari'ah injunctions than people in this age. Many Companions (RA) knew other languages, but none of them ever delivered the sermon in any language other than Arabic. Zaid ibn Thabit (RA) was well versed in more than one language. Salman al-Farsi (RA) was a resident of Persia. Bilal was from Abysinia and Suhaib from Rome (RA). The mother tongue of some Companions was other than the Arabic. But history does not record even a single event when anyone from among the Companions (RA) delivered the sermon in any language other than the Arabic. After the Companions (RA), even Tabi'een and Tab' al-Tabi'een continued the tradition of delivering sermon in the Arabic language. It is not even proved from any renowned Hadith and Qur'an scholar to deliver the sermon in other than the Arabic. For political and administrative purposes, interpreters of numerous languages have of course been appointed, but it was never even once that the sermon was delivered in any non-Arabic language. Abdullah ibn Abbas

(RA) had kept a translator with him for some purposes. But he too never delivered the sermon in any language other than the Arabic.

Renowned scholar of Indian subcontinent, Shah Waliullah Muhaddith Dehlavi (d. 1762) who has been equally acknowledged by the followers of all schools of jurisprudence in India and Pakistan writes in his commentary on al-Muwatta that the sermon should be delivered only in Arabic, as the same has always been practiced by all Muslims of east and west, although the audience in many countries were non-Arabs. Imam al-Nawawi, the author of Riyad al-Saliheen and the most famous commentary of Sahih Muslim writes in his book ‘Kitab al-Adhkar’ that the sermon is conditioned to be in Arabic. Majority of Ulama from India and Pakistan also view that the sermon should be delivered only in the Arabic.

Some people put an objection on this view saying what is the benefit of delivering the sermon in Arabic when the audience are not able to understand the matter? But it has already been proved in the light of the Holy Qur’an and Hadith that the sermon is meant to being an act of worship rather than being merely an admonition and wise counselling. With regards to worship, things should be confined only to that which is proved from the Prophet (PBUH) acts and sayings instead of using one’s own intellect. Moreover, if delivering the sermon in Arabic is objected, the same objection will apply to reciting the al-Fatihah, a portion from the Holy Qur’an, Adhan, Iqamah and Takbeers of Salah. Rather this objection applies more to recitation of the Holy Qur’an in comparison to the sermon, as the primary purpose behind revelation of the

Holy Qur'an is to supply guidance for man. And, only recitation is generally not enough to receive guidance, understanding the Qur'an is compulsory. But no scholar of the world permits reciting the Holy Qur'an in Salah in any non-Arabic language.

Thus, the wise approach is to deliver the sermon only in Arabic following to the footsteps of the Prophet (PBUH) and the blessed Companions (RA), so that no doubt occurs in our worship. Sermon should be delivered in Arabic even if it is short rather it should be short as the teachings of the Prophet (PBUH) in the books of Hadith suggest. The Prophet (PBUH) himself would not generally deliver long sermon. It is, however, suitable to present the translation of the sermon in the language of the audience before the Adhan of the sermon or after the Salah, so that the secondary purpose of sermon (admonition) is also fulfilled.

May Allah the Almighty enable us all to follow the path of the Prophet (PBUH). Amen!

18. Jumu’ah Salah must be performed even if Eid falls on Friday

Lacking proper knowledge of the Islamic injunctions, some people provide others with wrong information, thus creating confusion among the Muslims society. For example, contrary to his practical example, the Messenger of Allah (PBUH) granted permission to those who came to offer Eid Salah from far-flung rural areas, to leave for their homes if they wanted and pray Zuhr rather than Jumu’ah Salah when they would reach their dwellings. Now there are people who – while turning a blind eye to the practice of the Prophet (PBUH) – assert that if Eid coincides with Friday, Zuhr should be performed instead of Jumu’ah. They ignore what the Prophet (PBUH) himself did on that very Friday. They fail to realize the point that only those coming from remote areas to attend Eid were given permission to leave if they wanted and offer Zohar at their homes. But people who can attend Jumu’ah should do so. The Messenger of Allah (PBUH) on the referred Friday led Jumu’ah Salah when the Zuhr time started and all the Companions prayed Jumu’ah behind him. Following the example of the Prophet (PBUH), the Ummah has been offering Eid and Jumu’ah both if they fall on the same day. We should, therefore, communicate the actual practice of the Prophet (PBUH) to others, that is, if Eid falls on Friday, we should perform both the prayers though people coming from far-off areas may leave after attending Eid prayer and offer Zuhr at their homes. This is also the opinion of the majority of the scholars in the Subcontinent. The Saudi scholars have also clarified that in mosques where Jumu’ah is offered, Jumu’ah Salah should be offered in

Zuhr time if Eid falls on Friday while in mosques where Jumu'ah is not established, congregation of Zuhr should not be held. In al-Masjid al-Haram and al-Masjid al-Nabawi, both Jumu'ah and Eid prayers are held in congregational manner if they coincide.

Wish you all a blessed Eid al-Fitr and pray to Allah to accept our good deeds. Ameen.

Shari'ah Ruling about Wishing Jumu'ah Mubarak

Some fellows have asked me the Shari'ah view of wishing people 'Jumu'ah Mubarak' on Fridays, as some people showing strict attitude have declared this practice totally Bid'ah, an innovation. The claim does not end here. Instead they tried to prove this 'innovated practice' something to drag man into the Hell. They substantiate their view by saying that no proof of wishing 'Jumu'ah Mubarak' in the period of the Prophet (PBUH) or the blessed Companions (may Allah be pleased with them) is to be found.

My response to this claim is that Friday, according to 'Ahadith of the Prophet (PBUH), has been described as Yaum al-Eid (the day of celebration). The Prophet (PBUH) is reported to have said:
"This day is an 'Eid (festival) which Allah has ordained for the Muslims. Whoever comes to Friday (prayer), let him take a bath and if he has perfume then let him put some on. And upon you (I urge to use) is the Siwak, tooth stick." (Sunan Ibne Majah)

In the chapter *'Bayan Khasais Yaum al-Jumu'ah'* (The Features of Friday) of his celebrated book "Zad al-Ma'aad", Allamah Ibn al-Qaiyim writes that it is the day of Eid that comes once every week.

This way, Muslims have three Eids to celebrate; Eid-al-Fitr, Eid al-Adha and Friday. On the occasions of Eid al-Fitr and Eid al-Adha, the blessed Companions (may Allah be pleased with them) are authentically reported to wish each other. But there is no proof of wishing 'Jumu'ah Mubarak'.

Yet Friday is the day of weekly Eid. Moreover, this issue is related to people's habit. The Ulama have, therefore, opined that if a person wishes his fellow on Friday saying 'Jumu'ah Mubarak', it is permissible. But making a habit of wishing 'Jumu'ah Mubarak' on every Friday after the prayer is not correct. The Arab Ulama too have expressed almost similar opinion which can be traced on the following link. Even the Ulama from India and Pakistan hold the same view.

As for the contrast opinion of the Ulama who have declared it merely an innovation to wish 'Jumu'ah Mubarak to a fellow Muslim, such strict attitude is not correct; otherwise, countless acts of ours will turn innovations. It is, however, not correct to make a habit of wishing 'Jumu'ah Mubarak' on each Friday. And Allah knows the best!

19. Salatut Tasbih (The Prayer of Glorification) – its Importance, virtues and its method

The virtue of performing of Salatut Tasbih was mentioned in Ahadith of the Messenger (PBUH) of all mankind and Jinns till Doomsday. Its first and foremost virtue being thatit erases all the previous sins. I am writing this short article, so that one can perform it according to their convenience. May Allah the Almighty give us chance for His worship.

Reason for naming it Salatut Tasbih

This salah contains the excessive glorification of Allah. To say "*Subhaanllahi Walhamdu lillahi Wa Laailaha illallaahu Wallahu Akbar*" (Glory be to Allah! Praise be to Allah! And there is no god but Allah and Allah is the greatest) is a glorification. In every Rak'ah of this prayer these words are recited seventy five times, and in all the four Rak'ah of this salah these words are recited three hundred times.

Shari'ah proof of Salatut Tasbih

It is narrated by Abdullah bin Abbas (RA) that the Prophet (PBUH) said to Abbas bin Abdul Muttalib (RA): O my uncle! Shall I not give you a gift, Shall I not give you a prize, Shall I not tell you a beneficial thing? There are ten things when you do, Allah will forgive all of your sins of the future and of the past, new and old, those you have forgotten and those you did knowingly, major and minor, hidden and revealed. Those are ten things that you should perform a four Rak'ah prayer, read Surhah-al-Fatihah and another Surah in very Rak'ah. After the completion of Qira'at, recite

this tasbeeh "*Subhaanllahi Walhamdu lillahi Wa Laailaha illallaahu Wallahu Akbar* "fifteen times in the standing position, then do *Ruku'* (Bowing Down) and after saying *Subhana Rabbiyal Azeem*, recite this tasbeeh ten times', then raise your head from *Ruku'* and after saying the words of Qaumah (standing erect after *Ruku'*), recite this tasbeeh ten times. Then do Sajdah (Prostration), after saying *Subhana Rabiyyal-'Alaa*, recite this tasbeeh ten times, then recite this tasbeeh in Jalsa (the sitting position between two *Sujud*). Then after saying *Subhana Rabiyyal-'Alaa*, recite this tasbeeh in the second sajdah ten times. Then raise your head from Sajdah and read this tasbeeh ten times in the sitting position (before standing for the next Rak'ah). In this way, the total number of the tasbeeh would be seventy five. Do the same in all the four rak'ahs.

(O my uncle), If you are able to pray this once every day, do so, and if you cannot do so, then every Friday, and if you cannot do so in every week, then once every month, and if you cannot do so, then once every year, and if you cannot do so, then once in your life time(Sunan Abu Daud Vol 1 p. 190, Chapter: Salatut Tasbeeh, Sunan Tirmidhi: Vol 1 p. 109, Chapter: That which has been narrated concerning the Salatut Tasbeeh, Sunan Ibne Majah Vol 1 p. 99, Chapter: That which has been narrated concerning Salatut Tasbeeh, al-Targheeb wal-Tarheeblil-Munziri Vol 1 page 268 al-Targheeb fi salatit tasbeeh).

Note: This Hadith has been mentioned in twenty books of Hadith. But references of only four books have been given here just to make it brief.

There is another way to perform Salatut Tasbeeh

After reading Thana, recite it (Tasbeeh) fifteen times, then before Ruku', in Ruku', after Ruku', in the first Sajdah, between the two *Sujud*, then in the second sajdah, this tasbeeh should be recited ten times in each position. Then after the second Sajdah do not sit but stand for the second Rak'ah. The remaining order is the same(Sunan Tirmidhi Vol 1 page 109, Chapter: That which has been narrated concerning the Salatut Tasbeeh, al-Targheebwal-Tarheeblil- Munziri Vol 1 page 269 al-Targheeb fi salatit tasbeeh).

The benefits of this Hadith:

1. From this Hadith, we learnt the virtue of Salatut tasbeeh, its number of rak'ahs, the way of performing it, and Istehbab (Desirability) of performing it from time to time.
2. The uncle of Prophet (PBUH) Abbas (RA) has been honoured.
3. We learnt from this Hadith that how the Prophet (PBUH) was worried about the Muslim Ummah.
4. This Hadith establishes a very important rule of Shari'ah, i.e. "Verily, the good deeds remove the evil deeds".

Its most important virtue is the forgiveness of the past sins

The Prophet (PBUH) said about Salatut tasbeeh that, by the grace of this Salah, Allah forgives all sins of the future and of the past, new and old, those you have forgotten and those you did knowingly, big and small, hidden and revealed.

Surely we are sinners, we should, along with repentance and *Istighfar*, offer Salatut tasbeeh from time to time as well, so that our sins are forgiven. Salah plays a great role in the forgiveness of sins. Thus, a Hadith in Sahih Bukhari and Sahih Muslim says that, a person kissed a woman and came to the Prophet (PBUH), and admitted his sin, then Allah revealed this verse, “And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember” (Surah Hood, verse 114). Then the person asked the Prophet (PBUH), if it was only for him. The Prophet (PBUH) said, “This virtue is for my whole Ummah.” Shari’ah rule (good deeds remove bad deeds) was revealed for the incident of one person but it is applicable to the whole mankind till the Doomsday. Likewise, the Prophet (PBUH) said, “The five daily prayers and Friday prayer to the next Friday prayer, and the fasting of Ramadan to the next Ramadan, serve as expiation (Kaffarah) for the sins committed in between them, so long as the major sins are avoided.” (Sahih Muslim). In short, in the light of the Holy Qur’an and Hadith, Muslim Ummah is agreed that Allah forgives sins by Salah. Moreover, it is mentioned in so many Ahadith that Allah forgives sins by His remembrance (Dhikr), and in Salatut tasbeeh "*Subhaanl lahi Wal hamdulil lahi Wa Laailaha illallaahu Wallahu Akbar*" are merely the words of Dhikr. In short, forgiveness of sins by Salah is a matter approved by the Holy Qur’an and Sunnah. Salatut tasbeeh is also a Salah. So there should not be any doubt that it causes the sins to be forgiven.

Practices of "Salaf-e-Saliheen" (pious predecessors) regarding Salatut tasbeeh

Imam Baihiqi, a celebrated Hadith scholar (384-458 A.H.) wrote in his famous book (Sh'abulEimaan1/247) that Imam of Hadith Shaikh Abdullah bin Mubarak (118-181 A.H.) was habitual of performing Salatut tasbeeh, and other pious predecessors also used to perform it. Since very early age, Hadith scholars, Qur'an scholars and the Jurists wrote several books on this topic, and mentioned so many proofs for the validity of Salatut tasbeeh. The book (Zikru Salatit Tasbeeh) of Imam Hafiz Abubakr Khateeb Baghdadi (392-463 A.H.) is important enough among them.

The time of Salatut tasbeeh

There is no specific time for Salatut Tasbeeh. It can be offered in the day or in the night timewhenever one wishes to do, except the times in which the Prophet (PBUH) has prohibited to perform Salah. The Prophet (PBUH) himself made it clear that if you are able to pray this Salah once every day, do so, and if you cannot do so, then every Friday, and if you cannot do so in every week, then once every month, and if you cannot do so, then once every year, and if you cannot do so, then once in your life time.

Methods of offering Salatut Tasbeeh

First method:

Offer four Rak'ah the same way as you offer the normal four Rak'ah Salah. After the completion of Quart in the first Rak'ah, recite this Tasbeeh *"Subhaanl lahi Wal hamdu lillahi Wa Laailaha illallaahu Wallahu Akbar*" in the standing position before going to *Ruku'* fifteen times, then

do *Ruku’* (Bowing Down) and after saying *Subhan Rabbiyal Azeem* recite this Tasbeeh ten times in *Ruku’*. Then raise your head from *Ruku’* and after saying the words of Qaumah (standing after *Ruku’*), recite this Tasbeeh ten times. Then do Sajdah (Prostration), after saying *Subhana Rabiyyal-'Alaa*, recite this Tasbeeh ten times. Then raise your head from Sajdah, and recite this Tasbeeh in the sitting position between the two *Sujud*. Then in the second Sajdah, after saying *Subhana Rabiyyal-'Alaa*, recite this Tasbeeh ten times. Then raise your head from Sajdah and recite this Tasbeeh ten times in the sitting position (before standing for the next Rak’ah). In this way, the total number of this Tasbeeh would be seventy five. Repeat the same process in all the four rak’ahs.

Second Method:

After reading Thana, recite the Tasbeeh fifteen times, then before *Ruku’*, in *Ruku’*, after *Ruku’*, in the first Sajdah, between the two Sajdah (jalsa), then in the second sajdah, Tasbeeh should be recited ten times in each position. Then after the second Sajdah do not sit, but stand for the second Rak’ah. The remaining order is same.

Removal of a doubt:

In this era, a new Fitna (tribulation) appeared that some people, having only a petty knowledge of the Shari’ah, have made the goal of their life to declare a majority of Muslims even Scholars as disbelievers, polytheists, wrongful innovators (bida‘ati).And before people, they are imposing their thoughts in a way that whatever they understood is only correct, and rest of school of thoughts are disbelievers, polytheists and wrongful innovators (bida‘ati). Therefore, they, being over confident, declared

the Ahadith of Salatut Tasbeeh as Da`if (weak) and Maudu` (fabricated, forged), and then declared the Salatut Tasbeeh as Bid'ah (wrong innovation). Whereas the Ahadith of Salatut Tasbeeh have been mentioned in the books of Hadith which have got popularity among Muslim Ummah from the early age, which are called Sihahe Sittah (The six authentic Hadith books). And from the beginning till today in every period of time, a group of Hadith scholars declared these Ahadith as Sahih (authentic). Even Shaikh Nasiruddin Albani of the modern age declared the Hadith of Salatut Tasbeeh has Sahih which is mentioned in Abu Daud. A large group of scholars raised several objections on Shaikh Nasiruddin Albani that he declared a huge collection of Hadith as weak in a way that no example could be found from the time of the compiling of Hadith till today, which creates doubts regarding other important sources of Islamic Shari'ah. Moreover, great Hadith scholars like Muhammad bin Ishaq bin Mandah, Imam Khateeb Baghdadi, Abubakr Muhammad bin Mansoor al-Sam'ani, Imam Munziri, Ibn Salah, Imam Muslim, Imam Nawawi, Imam Ishaq bin Rahwaih, Ibne Hajr al-Asqalani, Ibne Hajr al-Haithami, Shaikh Abdullah bin Mubarak and Allamah Ahmad Shakir whose services to the Holy Qur'an and Hadith would benefit the people till the Doomsday day, also declared the Ahadith of Salatut Tasbeeh as Sahih. When a group of Hadith scholars declared these Hadith or only one Hadith as Sahih, then to gather courage for declaring Salatut Tasbeeh as Bid'ah is not a deed of wise man but it is only an uncompromising nature. If only one Sahih Hadith is found in any chapter or there are Ahadith reported by different chains of narrators (Isnad) though there is some weakness in them, no one has the right to declare this action as Bid'ah. Because there is strong

possibility that it would be the words of the Prophet (PBUH).

Removal of second doubt:

Some people say that why did the Prophet (PBUH) taught this Salah to his uncle Abbas (RA) only, and why did he not teach Muslims in common? So we should remember well that though several ahkaam (commands) of the Holy Qur'an and Hadith were revealed in the cases of some individual persons, but they are the commands for all Muslims till the Doomsday. For example, the Hadith of the Prophet (PBUH) "Umrah (performed) in Ramadan is equal to performing Hajj with Prophet (PBUH)" was for a woman in particular incident but the virtue of this Hadith is for all the mankind till the Doomsday Insha Allah. Likewise, though Abbas (RA) was taught Salatut Tasbeeh at the beginning but all the mankind would gain the virtue of this Salah till the Doomsday Insha Allah.

Removal of third doubt:

Some people say that when there are different opinions regarding Ahadith of Salatut Tasbeeh whether they are Sahih or weak, why should we perform Salatut Tasbeeh? But it is better to perform other Sunnah and Nafl prayers. My dear Brothers! We believe that Salatut Tasbeeh is proved by the Prophet (PBUH). There is no doubt of any kind for us in it. Therefore, we, according to our Prophet's (PBUH) direction, perform Salatut Tasbeeh according to our convenience. If you do not want to perform Salatut Tasbeeh, do not perform it. But to declare Salatut Tasbeeh as bid'ah is a dangerous thing. Because it may cause the declaration of the Hadith of the Prophet (PBUH) as Bid'ah.

May Allah make us to live our life according to the commandments of Allah and sayings of the Prophet (PBUH), Amen!

20. Salat al-Janazah: The Funeral Prayer

Man comes to this word for a predestined period of time and when the time comes no one is given any respite even for a moment. Everyone has to leave for his grave once his term is over. Allah, the Exalted, says in His glorious Book:

- "When their appointed time will come, they cannot be late for a moment, nor will they get ahead." (7:34)
- "Allah will never give respite to anyone, once his appointed time comes." (63:11)
- "Every soul has to taste death." (3:185)

Care should be taken to wash, shroud and offer Funeral Prayer over a deceased person as soon as possible after his death. Offering Funeral Prayer is Fardh al-Kifayah, a communal obligation i.e. if offered by few individuals it will suffice the rest. However, the more people join the prayer the better for the deceased as we do not know whose prayer gets acceptance and the departed souls is granted forgiveness by the virtue of that person's prayer. The Messenger of Allah (PBUH) has said:

- "If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted." (Muslim)
- "If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him." (Muslim)

Despite such importance and virtues of praying over a deceased person, what we observe sometimes is very unfortunate that the Janazah of a person is laid down to prayed over him but his son is afraid to join the prayer because he does now know how to perform it. It should be kept in mind that one should participate in funeral prayer even if he does not remember the du'a recited in it so that our presence is registered in fulfilling an importance responsibility and the right of the departed relative, friend or any Muslim brother whosoever they are to be a means of forgiveness for them.

Pronouncing Takbir (saying 'Allahu Akbar) four times is necessary for the Funeral Prayer to be valid in the following manner:

1) Recite Thana' (Subhanakllahumma …..) after pronouncing the first Takbir. One may recite Surat al-Fatihah instead of the traditional Thana' if one does not remember it.
2) Say Salat (Darood) upon the Prophet (PBUH) after pronouncing the second Takbir. (Uttering only 'Allahumma salli ala-Muhammad' will suffice too).
3) Recite the Du'a of Janazah after the third Takbir. (Various supplications have been reported from the Messenger of Allah (PBUH) for this occasion. If one does not remember any supplication to be recited in this occasion, uttering 'Allahumma ghfirlil mu'minina wal mu'minat' will suffice).
4) End the prayer by pronouncing Tasleem after the fourth Takbir. (Pronouncing one Tasleem by turning head towards the right side is enough but saying two Tasleems by turning head first towards right and then towards left is also proved by Sunnah of the Messenger of Allah (PBUH)).

Rulings about Funeral Prayer

- Both hands should be raised while pronouncing the first Takbir in Funeral Prayer. However, opinions differ between the scholars as to hands should be raised or not during the second, third and fourth Takbirs. The Salah will be valid in both manners in sha Allah.
- If a person misses the first one, two or three Takbirs, he should join in the prayer by pronouncing Takbir when the Imam pronounces the next one. Such a person should say the missed Takbirs after the Imam ends the prayer with Tasleem and should say his Tasleem after that only. With the four Takbirs pronounced in this manner, his Salah will be valid in sha Allah.
- Funeral prayers are offered after each Salah in al-Masjid al-Haram and al-Masjid al-Nabawi. One should not engage in offering Sunnah and nafl prayers immediately after the congregational prayer is finished. One should wait for a while instead and join the Funeral Prayer if any because attending Funeral Prayer promises great reward.

The Messenger of Allah (PBUH) said:

> “Whoever follows a Muslim’s bier, out of faith and seeking to increase his account of good deeds, until he makes the funeral prayer for it will have a Qeeraat’s worth of reward. And he whoever follows it until it is buried, will get two Qeeraats” He was then asked what two Qeeraats were and he replied, “They are equivalent to two huge mountains; (the smaller of the two is like Mount Uhud).” (Narrated by Bukhari and Muslim).

- Funeral Prayer should be offered in some plane ground outside the mosque. In case there is no such ground available to offer the prayer, it may be offered in the mosque too. Offering Funeral Prayer in the Hamarain (al-Masjid al-Haram and al-Masjid al-Nabawi) is absolutely right without any detestability (*karahiyyah*).
- Women may also attend funeral prayers offered in the Haramain.
- Ritual purity of the body and clothes is a prerequisite to offer Funeral Prayer.
- Funeral Prayer should be offered in rows even if there is less number of people attending the prayer because it has been reported to be a vitreous act to form three rows for Funeral Prayer by some 'Ahadith (Abu Dawud).
- Funeral Prayer, alike the rest, should not be offered in the following three hours:
    1) When the sun is rising
    2) At the zenith of the sun (the sun at meridian)
    3) During sunset
- If a person is wearing shoes that have impurity then he is not allowed to offer the prayer in them.
- Looking up to the sky while pronouncing Takbir during the Funeral Prayer is a baseless notion.
- If a Muslim is buried without Funeral Prayer having been observed over him, it should be said over his grave until the time when his body is thought to be lying intact.
- Funeral Prayer should not be offered for a disbeliever. Similarly, washing and shrouding of a disbeliever does not come under the responsibility of the believers.

- It is better to bury a deceased person in the city or area in which he died. Taking the dead body to a different city or country and burying him there, however, is also permissible.
- It is disliked (makruh) for the people following a bier to sit before the bier is laid down on the ground.
- It is desirable for the people carrying the bier to take moderately faster steps. People following the bier may walk ahead or behind it or may resort to the right or left side. Walking behind, however, seems more appropriate than going ahead of it.
- According to the Prophetic injunctions, sending food to the family of a deceased person one or two days is a sign of noble conduct (Musnad Ahmad, Abu Dawud, Ibn Majah and Tirmidhi).But as for when the family (of the deceased) prepares food and invites their relatives and friends to it, this trend is highly condemnable according to the injunctions of the Messenger of Allah (PBUH) (Ibn Majah, #1612, Musnad Ahmad, #6905).

Wailing over the dead

It is natural for us, the human beings, that our hearts grieve and our eyes weep if we lose a dear one. But, this should not lead us to wail and cry out loud in weird tones because it hurts the departed one. Umar (may Allah be pleased with him) narrated from the Messenger of Allah (PBUH) that he said:

> “The dead is punished in the grave because of wailing over him.”

Another Hadith says:

> “The deceased is punished because of his family's weeping over the death"

Funeral Prayer in absentia:

If a Muslim dies in a place where Funeral Prayer was not done for him, his Funeral Prayer may be offered in absentia. When Negus, the king of Abyssinia died, there was no Muslim to offer the Funeral Prayer over him and, therefore, the Messenger of Allah (PBUH) offered Salat al-Janazah for him in absentia. There can be found no other incident except this when the Messenger of Allah (PBUH) offered Funeral Prayer in absentia for anyone. Moreover, many of the Companions who were every dear to him because of their unparalleled devotion and excellence in recitation of the Qur'an and even his cousin Ja'far al'-Tayyar and his adopted son Zayd ibn Harithah (may Allah be pleased with them) died on expedition or during journey but the Messenger of Allah (PBUH) did not offer Funeral Prayer for them in absentia after being informed in Madinah. Therefore, Allamah Ibn al-Qayyim writes in his Zad al-Ma'ad (v. 1, p. 520) that Funeral Prayer in absentia should not be offered for a person who has already been prayed over. Moreover, Allamah Muhammad Nasir al-Din Albani writes in his book (Talkhis Ahkam al-Jana'iz, p. 48) that Funeral Prayer in absentia would not be held for a person for whom the prayer had already been done because Salat al-Janazah in absentia was not held for any of the Rightly-guided Caliphs after the Messenger of Allah (PBUH).

"Pray before you are prayed over."
"The wise is the one who gets prepared to die before his time comes."

21. The Funeral Prayer in Absentia

Man comes to this word for a predestined period of time and respite of even a single moment is not given to anyone, when the appointed time comes. One has no scope but to depart to the grave, when one's term is over. Allah, the Exalted, says in His glorious Book:

- "When their appointed time will come, they cannot be late for a moment, nor will they get ahead." (7:34)
- "Allah will never give respite to anyone, once his appointed time comes." (63:11)
- "Every soul has to taste death." (3:185)

In the light of the actions and statements of the Prophet (PBUH), Care should be taken to wash, shroud and offer Funeral Prayer over a deceased person as soon as possible after his death. The more people attend the funeral ceremony, the better for the deceased, as no one knows whose prayer is accepted and becomes a means of deliverance for him The Messenger of Allah (PBUH) has said:

- "If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted." (Muslim)
- "If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him." (Muslim)
- "Whoever follows a Muslim's bier, out of faith and seeking to increase his account of good deeds, until he makes the funeral prayer for it will have a Qeeraat's worth of reward. And he whoever follows

> it until it is buried, will get two Qeeraats" He was then asked what two Qeeraats were and he replied, "They are equivalent to two huge mountains; (the smaller of the two is like Mount Uhud)." (Narrated by Bukhari and Muslim)

It is better to stand in three rows for the funeral prayer, even though the attendants are in less number, as some 'Ahadith speak of special virtue of three rows in the funeral prayer. (Sunan Abu Dawud)

In spite of such great virtue of the funeral prayer, it very unfortunate that sometimes even the son does not attend the funeral prayer of his own father only because he does not know the way how to perform it. The funeral prayer must be attended even though one does not remember its du'a so that our presence is registered in in a ritual that may be a source of deliverance for the relative, friend or any Muslim brother who had passed away.

Beginning of the funeral prayer:

The injunction of the funeral prayer, as written by the historians, was not introduced in Makkah. This was the reason why the funeral prayer of Khadijah (may Allah be pleased with her) was not performed. The injunction of the funeral prayer was introduced in Madinah immediately after the Hijrah. The first funeral prayer was performed one month after the Hijrah on Bra' ibn Ma'rur (may Allah be pleased with him) (Tabaqat Ibn Sa'd).

Introduction of Negus, the King of Abyssinia (May Allah be pleased with him):

His real name was Ashamah ibn Abhar. Negus was his title, as every ruler of Abyssinia was called thus.He was appointed as the king of Abyssinia in a very young age.

Negus embraced Islam but could not have the privilege to meet the Prophet (PBUH). Imam Dhahabi writes that he was a Companion in one way; in other way, he was only a tabiée, follower of the Companions (Siar al-A'lamiwa al-Nubala). The blessed Companions migrated to Abyssinia twice; once in the fifth year of prophethood and then at a later time. When the disbelievers contacted Negus to return the Muslims back, he called Ja'faral-Taiyar (may Allah be pleased with him). Ja'far recited the early verses of Surah Maryam. Hearing them, Negus, who till then was a Christian began to cry, until his beard got wet. He said, "This speech and the speech which Musa (may Allah have peace upon him) brought are the light emerging from the same source. By God, O Quraish of Makkah, I will not hand over these people to you." Later, the Prophet (PBUH) called him towards Islam. Negus took the blessed letter of the Prophet (PBUH) and touched it with his eyes. He humbly got down from his throne to the floor and accepted Islam. In ninth year of Hijrah, he left for his heavenly abode in Abyssinia and was buried without the funeral prayer. The Prophet (PBUH) performed his funeral prayerin Madinah.

The Funeral Prayer of Negus

Abu Hurairah (may Allah be pleased with him) narrates that the Prophet (PBUH) informed his Companions of the demise of Negus. Then he moved forward. The Companions stood in rows behind him. The Prophet (PBUH) recited four takbeers (Sahih Bukhari &Sahih Muslim).

Imam Bukhari has related this Hadith with different phraseology at numerous places of his Sahih. But it is not anywhere in the text of Hadith that the Prophet (PBUH)

offered the funeral prayer of Negus in absentia. It is, however, learnt from this Hadith that Negus died in Abyssinia and was buried without the funeral prayer. Also, the Prophet (PBUH) did not make any announcement in advance to offer the funeral prayer in al-Masjid al-Nabawi. Instead, he went into an open space and offered the prayer along with the Companions present there. This prayer was not offered in absentia. The Prophet (PBUH) offered the prayer on a visible dead person. Absent is someone who is not visible. Numerous Ahadith confirm that the dead body of Negus was put in front of the Prophet (PBUH). A Hadith goes thus: Imran Ibn Husain (may Allah be pleased with him) narrates that the Messenger of Allah (PBUH) said: “Your brother Negus has passed away. Stand in row and perform the funeral prayer for him.” The Prophet (PBUH) then stood and the Companions stood in rows behind him. The Prophet (PBUH) recited four takbeers. The Companions thought that the dead body of Negus was presented in front of the Prophet (PBUH) (Sahih Ibn Hibban, Musnad Ahmad & Fathul Bari).

Apart from this, similar events have occurred in the lifetime of the Prophet (PBUH) in which all the worldly curtains were removed from him despite of the worldly distance. Thus, the earth was once wrapped for him in Makkah and he observed the situation of al-Masjid al-Aqsa and recounted it to the people, while he was sitting in Makkah. Likewise, Uqbah ibn Aamir (may Allah be pleased with him) narrates that the Prophet (PBUH) once stated: “By Allah, I am seeing my pond right now.”(Sahih Bukhari & Sahih Muslim).

The permissibility of the funeral prayer in absentia is substantiated with the story of Muáwiyah ibn Muáwiyahal-

Muzani (may Allah be pleased with him) too. Gabriel (peace be on him) came to the Prophet (PBUH) (in Tabuk) and said, “O Messenger of Allah, Muáwiyahal-Muzani passed away. Do you want to perform the funeral prayer for him?” “Yes!” the Prophet (PBUH) replied. Thereupon, Gabriel hit the earth with his wing and every tree and the rocks got down. The bier of Muáwiyah (may Allah be pleased with him) was lifted for him. The Prophet (PBUH) offered the funeral prayer while he was seeing him. “What did entitle Mu’waiyahal-Muzni to such a great position by Allah?” the Prophet (PBUH) asked the angel. The angel replied, “Due to his attachment with Surah *al-Ikhlas*. He used to recite in all circumstances.”

Using the abovementioned narration as evidence for permissibility of funeral prayer in in absentia is not correct, as the chain of its transmission is weak. If this Hadith is supposed to be authentic, this prayer was not actually performed in absentia. Instead, all the curtains in-between were removed and the dead body of Muáwiyahal-Muzani (may Allah be pleased with him) was brought before him, as it is clear from the text of the Hadith. Had it been permissible to offer the funeral prayer in absentia, the angel Gabriel would not hit the earth with his wing.

Conclusion

Only these two events from the entire collection of Hadith spread over millions of pages can be presented to substantiate the permissibility of offering the funeral prayer in absentia. But they can be interpreted differently too and can be taken as an especial treatment for them as well. Had it been generally permissible to offer the funeral prayer in absentia, the Prophet (PBUH) would have not left the funeral prayer of the twenties of the Companions who

passed away outside Madinah in his lifetime. The Prophet (PBUH) used to mindfully perform the funeral prayer on his Companions. Even he had instructed his Companions to inform him, if there was any funeral ceremony. Likewise, the Prophet (PBUH) was not habitual of performing the funeral prayer in absentia. The funeral prayer of none of the Rightly-guided Caliphs was performed in absentia. Even after the demise of the Prophet (PBUH) none of the Companions is narrated to have performed the funeral prayer for anyone in absentia. Who can be greater than the Rightly-guided Caliphs and the blessed Companions (may Allah be pleased with them all) after the Prophet (PBUH) in terms of knowledge and position?

Views of the Ulama of the Ummah

According to Imam Abu Hanifah (b. 80 AH) and Imam Malik (b. 93 AH), funeral prayer in absentia is not permissible, as the funeral prayer of Negus was not actually offered in absentia. It is learnt from the ‘Ahadith that all the curtains between the Prophet (PBUH) and the dead body of Negus were removed and the dead body of Negus were presented before the Messenger (PBUH) by the order of Allah. The books of the Hanafi and Malaki Schools have been a witness to it since beginning.

Two opinions are narrated from Imam Shafi’e. One of them is that the funeral prayer can be offered in absentia in a foreign country, but not in the same country where the diseased is being buried.

Similarly two opinions are narrated from Imam Ahmad ibn Hanbal too. One of them is that if a Muslim died in a country where only non-Muslims reside, his funeral prayer can be offered in absentia.

Imam Qurtubi, the renowned scholar of Tafsir writes that since the dead body of Negus was made visible for the Prophet (PBUH), it cannot be said that he performed the funeral prayer in absentia. Instead, he offered Salah on a visible and present body. Absent is the body which cannot be seen. Imam Qurtubi further says that the earth was wrapped for the Prophet (PBUH) in south and north directions. Then he saw the dead body of Negus, the same way as the earth was wrapped for him in the south and north directions and he saw the situations of Masjid al-Aqsa while sitting in Makkah (Tafsir al-Qurtubi).

About the funeral prayer of Negus, the famous Hadith scholar Imam Dhahabi writes that the reason to offer this funeral prayer was that Negus died among the Christians. There was no one to perform the funeral prayer for him, as the Companions who had migrated to Abyssinia had later migrated to Madinah in the year of Khaibar conquest (Siaral-A'lamwaal-Nubala).

In his book Zad al-Mu'ad, Allamah ibn al-Qaiyim writes a person for whom the funeral prayer has already been performed, his funeral prayer cannot be performed in absentia. Even Allamah Ibn Taiimiyah holds the same view. In his book Talkhis Ahkam al-Jana'iz, Allamah Albani writes that the person for whom the funeral prayer has been performed, his prayer will not be performed in absentia because the funeral prayer of none of the Rightly-guided Caliphs after the Prophet (PBUH) was performed in absentia. Allamah Ibn Taimiyah, Allamah Ibn al-Qaiyim and Shaikh Albani have been referred to because most of those who advocate permissibility of offering the funeral prayer in absentia consider the opinions of these scholars as the final words.

Funeral prayer in absentia

The most that can be proved from the story of Negus is that the funeral prayer can be offered only on a person who died in the place where his funeral prayer has not been offered. But some people have made the funeral prayer so general today that they offer it on everyone. It is totally incomprehensible to offer funeral prayer in absentia, even after the announcement is made and the funeral prayer is performed in the presence of hundreds of individuals. We can, however, supplicate for forgiveness of the diseased person throughout the world. We should make supplications as much as possible, so that Allah forgives the diseased persons and exalt their positions.

As for the funeral prayer of the king Negus, it has already been established with evidences that when he died, there was no one to offer the funeral prayer for him. Moreover, Allah had removed all the curtains in-between the Prophet (PBUH) and the dead body of the King, as it is clearly mentioned in the books of Hadith and biographies. Therefore, the Prophet (PBUH) offered funeral prayer for him. Apart from this event, the Prophet (PBUH) never performed funeral prayer in absentia for anyone. Many of the Companions who were dear to him because of their devotion or excellence in recitation of the Glorious Qur'an, and even his cousin Ja'far al-Taiyar and his adopted son Zaid ibn Harithah (may Allah be pleased with him) died on expedition or during journey, but he did not perform the funeral prayer for them in absentia after being informed in Madinah. After him, the funeral prayer of any of the four Caliphs was not performed in absentia. Moreover, not even a single story of any Companion about performing the funeral prayer in absentia is proved, while they knew

the statements and actions of the Prophet (PBUH) more than us. Moreover, they were more desirous to act upon the actions and statements of the Prophet (PBUH) than us.

Dear Brothers in Islam! This topic is disputed in its very base. The funeral prayer in absentia is not permissible at all according to Imam Abu Hanifah and Imam Malik. Imam Shafi'e and Imam Ahmad Ibn Hanbal have permitted it with certain condition. But these Imams have never offered the funeral prayer in absentia in their lives. Thus, the logic too suggests that the doubtful act should not be performed. One should better do something as everlasting charity for the diseased which may be beneficial for Muslims in terms of education or finance. Or at least, one can supplicate for forgiveness and exaltation of the diseased. There is no dispute among the scholars in this issue at all.

“Pray before you are prayed over.”
“The wise is the one who gets prepared to die before his time comes.”

22. **The Ruling on Patient Salah**

If a sick person is in the condition that his impurity cannot be removed from his body or clothe like a person who has a urinary bag, will offer Salah with that impurity. As far as the matter of ablution is concerned, if he is able to do ablution (wudu), he would do so, otherwise he would perform the dry ablution (tayammum). If other person can make him do ablution or tayammum, he would make him do. If there is bandage on parts which are washed in ablution, he would wipe (do mash) on the parts wrapped with bandage, and wash the other parts. Tayammum could be done from soil or anything that is from the earth, or at least dust should be on it. Nowadays, tayammum is not valid from the walls which are coloured with high quality paints. If patient cannot do ablution, and nothing is found from the soil or anything that is from the earth, then he can offer Salah without ablution and tayammum.

If a patient who cannot stand, he may pray in sitting position. If he cannot pray even in sitting position, he may pray lying down. Even some Ulama wrote this also that if he can pray by way of even a little movement (performing the postures of Salah through signs/movements of the head), he should pray in this condition as well. It means that he should think that he is in *Ruku'* now, and now in Sajdah, and should continue to recite in heart whatever is recited in Salah.

If a patient can face the Qibla, he should offer Salah facing the Qibla, but if he is unable to face the Qibla, he may offer Salah in whatever direction he is facing.

If someone has missed some Salah due to severe illness, he has to make Qadha of them after recovery. But if someone could not get recovery, and died, then his inheritors should give the amount of Sadqatul-Fitr against every Salah.

According to research of Imam Abu Hanifa and the Hanafi Ulama, this amount is equivalent of two kilo of wheat or its price which would be given for every Salah. Likewise, if someone could not fast due to sickness, he has to make Qadha of it later. But if someone could not make Qadha of it at later time as well, then he should give the amount of Sadqatul-Fitr in charity. Women who could not fast due to Haidh (menstruation) or nifas (post childbirth bleeding) will have to make Qadha of it. Giving charity would not be sufficient except when it becomes difficult for her to make Qadha of fast due to some illness. If patient can offer Sunnah and Nafl prayers, he should do, otherwise offer only Farz (obligatory) Salah.

23. **Salaatul Hajah (The prayer of need)**

Salah is the biggest source for establishing relations with Allah, and asking for one's needs. Allah says in His Holy Book: "O you who have believed, seek help through patience and prayer" ((Surat Al-*Baqarah,* verse 153). "And seek help through patience and prayer" (Surat Al-*Baqarah,* verse *45*) "And Allah said, "I am with you. If you establish prayer" (Surat Al-Ma'idah, verse *12*).
When we face any difficulty and trouble we should keep patience, and establish relation with Allah by offering Salah with intense care. Whenever the Prophet (PBUH) faced any difficulty, he would at once turn to Salah. As it is mentioned in a Hadith: Huzaifah (RA) said: "Whenever the Prophet (PBUH) faced any difficult situation, he would hasten for Salah with intense care." (Abu Dawud, Musnad Ahmad)
Besides five times Salah, the Prophet (PBUH) used to perform Salatut Tahajjud (Salah offered at midnight or any time at night before the Dawn), Slatul Ishraq (its time begins twenty minutes after the sunrise), Salatudh Dhuha {(its time begins after the sunrise and ends at the meridian (Zawale Aaftab)}, Tahiyyatul Wudhu (thanksgiving Salah after the completion of wudhu), and Tahiyyatul Masjid (thanksgiving prayer after entering into the mosque). Whenever there was earthquake or wind storm, the prophet (PBUH) would go to the mosque, and start offering Salah. When he faced starvation or any other problem, he would go to the mosque. When he came back from journey, he would, first of all, go to the mosque. So, we should take special care of Salah, and if we face any trouble, we should seek help from through Salah.

The best way, is to pray to Allah in order to get our needs of this world and the Hereafter fulfilled. Offer two rak'ahs of Salah with all solemnity and full submissiveness. It is narrated by Abullah bin Abi Auwfa (RA) that the Prophet (PBUH) said: 'Whoever needs something from Allah or any one of His creation, let him do wudhu and offer two rak'ahs, then he should glorify Allah and send salaat (Durood) to His messenger (PBUH), then he should say this supplication, "There is no god but Allah, the Forbearing, the Most Generous. Glory be to Allah, Lord of the Mighty Throne. Praise be to Allah the Lord of the Worlds. O Allah, I ask You for Your mercy and forgiveness and I ask You for all good things and for safety from all sins. I ask You not to leave any sin without forgiving it, or any distress without relieving it, or any need which it pleases You to fulfil without fulfilling it for me." Then he should ask Allah for whatever matter of this world or the Hereafter that he wishes, for it will be fulfilled.

It is reported from Abud Darda (RA) that the Prophet (PBUH) said: "He who makes ablution (wudhu) and does it properly, then offers two Rak'ahs, Allah will grant him whatever he may pray for, sooner or later." (As He wishes) (Musnad Ahmad).

24. Punishment of passing from the front of a person in Salah

Passing, in the front of a person in Salah, is a major sin. Thus, everyone must be careful while passing in the front of a person in Salah. Likewise, those who want to offer Salah should choose a place for his prayer which should not cause any trouble to the passers-by. But if they do not find such place, they should put anything like chair or a wooden board, of a little more than one feet length, in front of them as Sutra.

Some Ahadith about passing in front of a person in Salah and putting Sutra

◆ Abu Juhai (RA) narrates that the Messenger of Allah (PBUH) said: "If one knew (the sin) of passing from the front of the one who is offering Salah, he would rather wait forty [...] than to pass from the front of him." (Bukhari & Mu'atta Imam Malik)

Abu al-Nazr (RA) says that he did not know if the Prophet (PBUH) meant forty days, forty months or forty years. It is, however, learnt from the Hadith recorded by Ahmad in his Musnad and Ibne Majah in his Sunan that the Prophet (PBUH) meant forty years. Then the Hadith will mean that one must not pass in the front of a person in prayer, although one has to wait for forty years.

◆ Ka'b Ahbar (RA) says that if the one crossing from the front of a praying person knew what was upon him (of the sin), it would be better for him to sink in the ground than to pass from the front of him (Mu'atta Imam Malik in Chapter

- Severe warning on passing from the front of a person in Salah).

◆ Ayesha (RA) narrates that the Messenger of Allah (PBUH) was asked about Sutra of a praying person. He said, Equal to the back of the saddle. (Muslim).

Explaining this Hadith, Allamah Nawawi writes that Sutra is at least of the length of the back of the saddle, which is usually of the wrist bone and two third of the hand's length. Putting anything similar to it will serve the purpose.

◆ Abdullah ibne Umar (RA) narrates that the Prophet (PBUH) used to proceed to Musalla (Eid prayer ground) and a spear used to be carried before him and put in Musalla in front of him and he would pray facing it (as a Sutra) (Muslim).

Some important rulings

◆ If Salah is being offered in congregation in an open field or in the courtyard, Sutra of Imam will suffice from all the followers. If a person passes from the front of the musallis (persons offering Salah) in the presence of a Sutra, he will not be considered a sinful person.

◆ Passing from the front of a person in Salah is permitted in Masjidul Haram of Makkah. The situation of the Masjide Nabawi of Madinah too is like that of Masjidul Haram. One can pass from the front of the person in Salah in case of excessive crowd in Masjide Nabawi too. But one should avoid deliberately passing from the front of the person in Salah even in these two mosques (Masjidul Haram and Masjide Nabawi).

◆ Passing from the front of the person in Salah has been prohibited in Ahadith. Thus, if a person is sitting in the mosque and another person is praying behind him, he can get up and go from the front side of the person in Salah. It will not be labelled as passing from the front of the person in Salah.

◆ If the person in Salah sees a person passing from the front of him, he can stop him by indicating with one hand. Yet if a person happens to pass from the front of him, it will not cause any defect to his Salah.

◆ If one has not kept a Sutra in front of him while praying, a person can pass in front of him from a distance of three or four (Saf) prayer rows. Other scholars have permitted to pass only after one prayer row. But the caution lies in avoiding to pass from the front of the person in Salah as much as possible, as the teachings of the Prophet (PBUH) urge man on avoiding to pass from the front of the person in Salah.

◆ In case of offering Salah behind a pillar, the pillar itself will work as a Sutra.

◆ One should not begin Sunnah and Nafl prayers immediately after finishing Farz Salah. Instead one should remember the names of Allah and make supplications, so that other people who are in need can go out of the mosque.

◆ It is well to remember that offering Sunnah and Nafl prayer at home is better. However, if a person feels it difficult to offer Sunnah and Nafl prayers at home, he can offer them in the mosque itself immediately after finishing Farz Salah.

- Woman should offer Salah in a corner of her house the way that no one needs to pass from the front of her. In case she does not find any corner in the house, she should put a Sutra and then perform Salah in front of it.

25. How to Perform the Missed rak'ahs of Salah?

Muslims should maintain performing the prescribed prayers in congregation as much as possible for the mandate of establishing Salah is highly associated with congregation as clearly manifested in the Qur'anic verses, teachings of the Messenger of Allah (PBUH) and sayings of his noble Companions. Individual performance of Salah though absolves one from the basic responsibility yet it incurs sin to miss the congregation for petty excuses. We should, therefore, observe the obligatory prayers in congregation without missing the initial Takbir which has been called 'the nose' and 'the cream' of Salah in the Hadith. The Messenger of Allah (PBUH) said**: "The person who offers his prayers continuously for 40 days without missing the first Takbir, is granted a two-fold immunity by Allah: immunity from the fire of Hell and immunity from hypocrisy."** (Tirmidhi)

Even those who show care not to miss the initial Takbir, sometimes, arrive in the mosque and find that the congregation has already been started. If you happen to face it, you should immediately join the Imam in whatever prescribed action you find him doing. If you catch up with the Imam in Qiyam or *Ruku'*, it will be as you have got the ongoing Rak'ah. But if you doubt whether you got him in the *Ruku'* position or not, you should consider that Rak'ah as a missed one so to be on the safer side. Follow the Imam in the remaining prayer and when he pronounces 'Salam' (Taslim) to end the prayer, stand up and make up for the Rak'ah or Rak'ah you have missed. The remaining rak'ahs are to be observed in the usual manner of praying Salah except in two aspects. (1) With regard to reciting

additional portion from the Qur'an besides al-Fatiah, such rak'ahs are taken as 'missed rak'ahs' (i.e. you will assume yourself to be in the beginning of your prayer with regard to additional recitation from the Qur'an). That is to say, one has to recite some additional portion from the Qur'an after recitation of Surat al-Fatihah in the first and second Rak'ah while one will recite only Surat al-Fatihah in the third and fourth Rak'ah. (2) As for sitting for Tashahhud after completion of *sajood*, the overall number of rak'ahs will be taken into consideration.

Examples:

(1) If you catch up with the Imam in the last two rak'ahs of Zuhr Salah, you will have to recite some additional portion from the Qur'an after Surat al-Fatihah while making up for the missed rak'ahs because you are now offering the first and second rak'ahs which you have missed and as you know, one has to add some Surat or any portion from the Qur'an after al-Fatihah in recitation in the initial two rak'ahs. But you will stand up after completion of the *sajood* of the first missed Rak'ah because it is the third Rak'ah of your prayer as a whole. Then you will add some Surah after reciting al-Fatihah in the second missed Rak'ah but will sit for second and final Tashahhud after completion of *Sajood* because it is your fourth Rak'ah as a whole.

(2) If you catch up with the Imam in the last Rak'ah of Isha Salah, you will have to offer the three remaining rak'ahs after the Imam finishes his prayer with Taslim. While making up for the remaining rak'ahs, you will recite additional portion or Surah from the Qur'an after recitation of al-Fatihah in the first and second rak'ahs of the remaining rak'ahs

because additional recitation is done in the first two rak'ahs. But you will recite only Surat al-Fatihah in the third Rak'ah because additional recitation is not prescribed in the third Rak'ah. This is the ruling in respect of recitation. As for sitting, you will sit after completion of *Sajood* of the first remaining Rak'ah because it is the second Rak'ah of your prayer as a whole and, as you know, one is required to sit for Tashahhud after completing two rak'ahs. After completing the second missed Rak'ah you will stand up because it would be your third Rak'ah as a whole and the ruling is one should stand up after completing the third Rak'ah. However, after completing your third missed Rak'ah you will sit for Tashahhud because it will be your fourth and final Rak'ah as a whole.

(3) If you reach Masjid and find the Imam performing the first sitting (qa'da ula) i.e. after completion of two rak'ahs, you should join him in the sitting. You are required to do so only to follow the Imam because (having missed the first two rak'ahs) you will offer only one Rak'ah with the Imam after which he will sit for his final Tashahhud. You will recite Tashahhud along with the Imam (in his last sitting) and then will wait till he ends his Salah with Taslim. After that, you will stand up to offer the missed two rak'ahs and will add Surah in your recitation after Surat al-Fatihah, assuming yourself to be performing your initial two rak'ahs. But you will sit after completing the first Rak'ah because it will be your second Rak'ah as a whole and it is obligatory to perform Qa'da Ula after completion of the second Rak'ah. After performing the second of your missed rak'ahs, you will perform the final sitting or Qa'da

Akheera because it will be your third Rak'ah as a whole.

In short, with regard to additional recitation after Surat al-Fatihah, the remaining rak'ahs will be treated as the missed ones i.e. any Surah or portion of the Qur'an will be added in recitation along with al-Fatihah. But with regard to sitting for Tashahhud or standing up to perform Qiyam, the remaining rak'ahs will be counted as per the sequence of the whole prayer. The usual order of Salah is to be followed in rest of the things.

Note: We aimed at discussing the issue in brief without presenting evidences because an almost-unanimous agreement is found among the scholars concerning the issue.

26. Ruling about reciting Surat al-Fatihah behind the Imam

Difference of opinions between the Islamic scholars regarding certain religious issues has been a common phenomenon since beginning. Different scholars tended to different opinions in the light of the Qur'an and Sunnah to the best of their understanding. As for the reason and wisdom behind it, Allah knows better and the best. A possible reason might be that Allah the Exalted wanted to keep the door open for the Ummah to contemplate over the religious sciences in the light of the Qur'an and Sunnah so that they may remain in touch with the basic sources by making recourse on them times and again. For instance, Allah the Almighty did not specify the Night of Power (Laylat-al-Qadr) so that the Ummah keeps on searching for it in different nights throughout the year in the light of the Book of Allah and Sunnah of His Messenger (PBUH). On the other hand, such difference of opinions has never been condemned anywhere in the Shari'ah. Moreover, according to some 'Ahadith, this kind of differences between the scholars has been regarded as mercy for the Ummah. Making a dispute or undue argument, however, is highly condemnable.

The scholars differ on issues ranging from the opening Takbir of Salah to the ending Salam. But most differences are of little importance as they differ as to what is preferable and what is not (Rajih and Marjuh). Reciting Surat a;-Fatihah behind the Imam, however, has been a much debated one. In short, the scholars are divided into three groups regarding the issue; each having evidences from the Qur'an and Sunnah in support of their respective

claims. Takings all the evidences presented by the proponents of all the three opinions into consideration, it would not be far from the truth to proclaim that there is not a single undisputed Hadith that prohibits recitation of al-Fatihah behind the Imam nor it can be proved that Salah becomes invalidated if al-Fatihah is not recited while praying behind an Imam. No 'Ahadith including the weak ones in the entire collection has any mention of the timing of reciting al-Fatihah for a follower worshipper (Muqtadi). However, the three scholarly opinions regarding the issue are as follows:

1. Prohibition of reciting Surat al-Fatihah for a Muqtadi in all the prayers. It does not matter if the prayer being offered is of loud recitation or silent one and whether the Muqtadi is able to hear the recitation or not.
2. Prohibition of reciting al-Fatihah for a Muqtadi in the prayers that have loud recitation (Maghrib, 'Isha' and Fajr). The Muqtadi, however, will recite al-Fatihah in Zuhr and 'Asr which are offered with silent recitation.
3. Obligation of reciting al-Fatihah for the Muqtadi in all the prayers whether they are offered with loud recitation or have silent recital.

The scholars we rely one chose the first opinion in the light of the Qur'an and Sunnah. According to them, it is prohibited for a Muqtadi to recite al-Fatihah whether the Salah being offered is of loud recitation or silent recital and whether he is able to hear the recitation of the Imam he is following or not. The same is the opinion of Imam Abu Hanifah (may Allah have mercy on him). This view is supported by umpteen evidences from the Qur'an and Sunnah of which some are given below in brief:

- Allah the Almighty says: “When the Qur‘an is recited, listen to it and be silent, so that you may be blessed.” (7:204)

A great number of the Sahabah, the Successors and scholars of Tafsir and Hadith such as Abdullah ibn Mas’ud, Abdullah ibn Abbas, Abu Hurairah, Imam Zuhri, Ubaid ibn Umair, Ata ibn Rabah, Mujahid, Sa’id ibn al-Mussayyab, Sa’id ibn Jubair, Dhahhak, Ibrahim al-Nakha’i, Qatadah, Amir al-Sha’bi and many others, all unanimously say that this verse is about a worshipper who is following an Imam in prayer. (Tafsir al-Qurtubi)

- Abu Musa al-Ash’ari said: “Verily the Messenger of Allah (PBUH) addressed us and explained to us all its aspects and taught us how to observe prayer (properly). He (the Holy Prophet) said: When you pray make your rows straight and let anyone amongst you act as your Imam. Recite the takbir when he recites it, observe silence when he recites (the Qur’an) and when he recites: 'Ghayril maghdhubi alayhim waladhalleen ' (Not of those with whom Thou art angry, nor of those who go astray), say: Amin.” (Muslim)

This authentic narration is clear in that the Imam is responsible to recite the Qur’an in Salah while the duty of the people following him is to keep quiet listening to the recitation. The Messenger of Allah (PBUH) would have clarified it if recitation of al-Fatihah was necessary for a follower worshipper. The Hadith is unconditional in terms of the Salah being of loud recital or silent recitation and, therefore, it should apply to all the prayers.

- The Messenger of Allah (PBUH) said: “When the Imam recites, then observe silence, and if he is

sitting (in the prayer) then the first remembrance that anyone of you recites should be the Tashahhud." (Tirmidhi)

- The Messenger of Allah (PBUH) said: "When you stand up for prayer one of you should lead the rest, and when the Imam recites remain silent." (Musnad Ahmad)
- The Messenger of Allah (PBUH) said: "The Imam is appointed only to be followed; so when he recites takbir, you should also recite that; when he recites (from the Qur'an), you should observe silence when he says: 'Allah listens to him who praises Him', you should say: 'Our Lord, to Thee be the praise.'" (Nasai)
- The Messenger of Allah (PBUH) said: "Whoever has an Imam, then the Imam's recitation is his recitation." (Musnad Ahmad)

This Hadith has been reported with different chains of transmission in various collections of Hadith.

- The Messenger of Allah (PBUH) said: "Whoever prayed a Rak'ah in which he did not recite Umm Al-Qur'an, then he did not pray except if he was behind an Imam." (Tirmidhi)

This Hadith is highly authentic and is classified as Hasan Sahih by Imam Tirmidhi

- Ibn Mas'ud (may Allah be pleased with him) led people in prayer and he heard some people reciting along with the Imam, when he offered salutations he said: "Hasn't the time come yet that you understand? Hasn't the time come yet that you use your senses? Remember when Qur'an is recited then you should listen to it attentively and

remain silent, because Allah has ordered you.” Tafsir al-Tabari, Tafsir Ibn Kathir and al-Durr al-Manthur by al-Suyuti)

Please bear in mind that we do not reject or doubt the authenticity of the Hadith ‘There is no prayer for the one who does not recite the Opening of the Book. But the question is whether it is only sunnah or necessary to recite al-Fatihah during Salah. The Hadith is unconditional and absolute in meaning and hence reciting it should be obligatory in Salah. A Muqtadi (follower worshipper), however, should not recite al-Fatihah as per the Hadith reported by Imam Tirmidhi. Moreover, all the scholars unanimously agree in the light of other ‘Ahadith that if a person caught the Imam when he was performing *Ruku’*, this rak’ah of the person will be valid although he did not recite al-Fatihah in it. This is a clear evidence that the Hadith is open to interpretation and not to be taken in its general and literal meaning.

27. Two rak'ahs Sunnah Prayer before Fajr Salah

Importance of two rak'ahs Sunnah prayer before the obligatory Fajr salah

Every Muslim should take care of the Sunnah and *nafl* prayers besides observing the obligatory ones so that they may attain closeness to Allah the Exalted as the Messenger of Allah (PBUH) is reported to have said, "The slave attains closeness to Allah by way of offering optional (*nafl*) prayers." (Bukhari) Moreover, if there happens some shortcomings in the obligatory prayers, the Sunnah and *nafl* ones will supplement them as the Messenger of Allah (PBUH) is also reported to have said, "The first thing for which a person will be brought to account on the Day of Resurrection will be his (obligatory) salah. If it is found to be complete then it will be recorded as complete, and if anything is lacking He will say: 'Look and see if you can find any voluntary prayers with which to complete what you neglected of your obligatory prayers.' Then the rest of his deeds will be reckoned in the same manner", (Tirmidhi, Ibne Majah, Nasa'I, Abu Dawud, Musnad Ahmad).

There are twelve rak'ahs that are regarded as Sunan-e-Mu'akkadah (emphasized Sunnah prayers): two rak'ahs before Fajr, four before Zuhr, two after Zuhr, two after Maghrib and two after Isha'. In the light of the Prophetic injunctions, the Ummah unanimously holds that the two rak'ahs Sunnah prayer before Fajr is the most important sunnah salah as compared to the rest Sunan-e-

Mu'akkadah. Some Ahadith of the Prophet (PBUH) regarding the Sunnah prayer before Fajr are as follows:
Ayesha (RA) narrated from the Messenger of Allah (PBUH) that he said: "The two rak'ahs of Fajr are better than this world and all that is in it." Another narration says that the Prophet (PBUH) said: "These two (pre-Fajr) rak'ahs are more beloved to me than the whole world", (Muslim).

Ayesha (RA also narrated that the Prophet (PBUH) was never more regular and strict in offering any *nawafil* (voluntary prayers) than the two rak'ahs (Sunnah) before Fajr (dawn) prayer (Bukhari and Muslim).

Abu Hurairah (RA) narrated that the Prophet (PBUH) said: "Do not leave two rak'ahs of Fajr, even if horses trample over you (even if you are being attacked by a cavalry)", (Abu Dawud).
Ayesha (RA) narrated that the Messenger of Allah (PBUH) never missed offering four (rak'ahs) before Zuhr salah and two before Fajr salah, (Bukhari).

Offering two Sunnah rak'ahs after the congregation of Fajr has started

There is unanimous agreement between the scholars that except for Fajr salah if any of the rest four congregational obligatory prayers starts then no other prayers even the Sunnah prayers associated with the obligatory salah in progress can be offered. As for the two Sunnah rak'ahs before Fajr, the scholars, however, have two different opinions. Both the opinions have been espoused and reported from the noble Companions (RA) as mentioned by Imam Tirmidhi in his Sunan, (Tirmidhi: vol. 1, p. 282).

First opinion:

Like other Sunnah prayers, the pre-Fajr two Sunnah rak'ahs should not be offered after the commencement of the congregation. The proponents of this opinion cite a Hadith of the Prophet (PBUH) narrated by Abu Hurairah (RA) that prohibits performance of any prayer other than the obligatory one after the congregation has begun, (Tirmidhi: vol. 2, p. 282). The actual purpose of the Hadith as interpreted by the proponents of the second opinion will be discussed in the end of the article. This will show that it is the difference of interpretation of the Hadith between the scholars that resulted in two different opinions.

Second opinion:

Taking into consideration the importance of pre-Fajr Sunnah prayer, the Companions (RA) would offer these two rak'ahs even after the commencement of the congregation and only then, they would join it. Therefore, if a person finds it more likely that he would catch up with *imam*at least in the second Rak'ah then he should offer two Sunnah rak'ahs maintaining a proper distance from the place where the congregation is being held and then join the congregation. The arguments presented to substantiate this view are as follows:

Abdullah ibn Abu Musa (RA) narrated: "Once Abdullah Ibn Mas'ud (RA) entered our mosque while *imam* was leading Fajr salah. Hence, since he had not yet performed two rak'ahs Sunnah of Fajr, he stood behind one of the pillars of the mosque and performed them (while *jama'ah* was in progress). Thereafter he joined the congregation." The Hadith has been reported by al-Tabrani with a chain of strong narrators, (Majma' al-Zawa'id: vol. 1, p. 75).

Practice of Abdullah ibn Abbas (RA):

Abu Uthman al-Ansari (RA) narrated: “Abdullah ibn Abbas (RA) arrived while imam was leading the Fajr prayer. Since Ibn Abbas (RA) had not yet performed two rak’ahs (Sunnah), he performed them behind imam (i.e. separately), then joined in the congregation.” (Athar al-Sunan: vol. 3, p. 33, Sharh Ma'ani al-Athar by al-Tahawi, Book of Salah, Chapter: *A man enters the mosque when imam is in Fajr salah while he has not yet performed two Sunnah* rak’ahs*, should he perform {them} or not*? The Hadith has been classified as Sahih by al-Nimawi).

Practice of Abdullah ibn Umar (RA):

Muhammad ibn Ka’b (RA) narrates: “Abdullah ibn Umar (RA) left home and Fajr prayer had already begun. He prayed two rak’ahs of salah outside before entering Masjid and then joined in the congregation.” (Sharah Ma'ani al-Athar by al-Tahawi, Book of Salah, Chapter: *A man enters the mosque when the imam is in Fajr salah …,* narrated with a sound (*hasan*) chain).

“Abu al-Darda (RA) would enter Masjid while everybody would be in rows performing the Fajr prayer. He would first perform his two Rak'ahs in a corner of the masjid, and then join everyone in the (farz) prayer." (Sharah Ma'ani al-Athar by al-Tahawi, Book of Salah, Chapter: *A man enters the mosque when the imam is in Fajr salah …*).

Practice of the Companions (RA) during the reign of Umar (RA):

Abu Uthman Mehdi narrated: “We would come (in *Masjid*) without having yet performed two (Sunnah) rak’ahs of Fajr during the reign Umar ibn al-Khattab (RA) and find him leading the prayer, so we would perform our two rak’ahs at the rear of *Masjid*, then joined the congregation.” (Sharh

Ma'ani al-Athar by al-Tahawi, Book of Salah, Chapter: *A man enters the mosque when the imam is in Fajr salah …*).

The practice of all these noble Companions (RA) thus confirms that if a person is certain of catching up with the congregation of the obligatory Fajr prayer then he should offer the two Sunnah rak'ahs in some corner of *Masjid*.

For more details on the issue, below is a summary of what Imam Ali ibn Abu Bakr al-Haithami wrote in his famous collection of Hadith, *Majma' al-Zawa'id wa Manba' al-Fawa'id* in the chapter, *may one perform other than the prescribed prayer once the call to commence salah (iqamah) is made?'*. The most authentic Hadith mentioned by the author is what has been reported about the practice of Abdullah ibn Masud (RA) that if he ever reached the mosque and had not yet performed two Sunnah rak'ahs he would perform them behind a pillar of the mosque and then join in the congregation. (This narration is undisputedly authentic.) It is worth noting that Abdullah ibn Masud (RA) was a Companion of high calibre to whom the elder Companions (RA) rather the Rightly-guided Caliphs would make recourse to find a solution for the issues they faced. He was known among the Companions for his in-depth knowledge and religious insight. Besides, he was keen at following each and every Sunnah of the Messenger of Allah (PBUH). The chapter, however, includes a few other narrations as well which are either weak as the author himself declared them so or are open to interpretation so as to remove any contradiction on the face of it between the Ahadith. To give an example, Abu Musa (RA) narrated: "While the Mu'azzin was giving call to commence prayer, the Prophet (PBUH) saw a man praying the two (Sunnah) rak'ahs of the Dawn (Fajr). So he patted on his shoulder

and said, 'If only it was (performed) before'." The Hadith does not imply absolute prohibition of offering the Sunnah rak'ahs after commencement of the prescribed prayer. On the other hand, it merely dictates what is best and preferable i.e. performance of the Sunnah prayer before the call to commence the obligatory one is made which, as you know, no one denies. Nevertheless, all these Ahadith establish the fact that the Companions (RA) even during the time of the Prophet (PBUH) would pray two rak'ahs of pre-Fajr Sunnah prayer after the commencement of the congregation if they had not yet performed them and only then, they would join the congregation.

The true interpretation of the Hadith of Abu Hurairah (RA):

The Messenger of Allah (PBUH) said: "Once the call to commence salah (iqama) is made for the prayer, there is no prayer except farz prayer (maktubah)", (Tirmidhi, vol. 2, p. 282). The Hadith is undoubtedly an authentic. Yet, in view of the other Ahadith reported in this regard and practice of the noble Companions (RA), Hadith should be reinterpreted that it applies to other than the Fajr prayer because two Sunnah rak'ahs of Fajr are the most emphatic of all the Sunnah prayers.

Another point to be noticed:

When there is little chance that one will make it to joining in the congregation if starts offering the Sunnah prayer, he should leave it and join the congregational prayer. Then, if one wants to make it up, he may offer it after sunrise as per the Prophetic injunction. One should not offer it immediately after Fajrsalah because the Messenger of Allah (PBUH) prohibited offering any salah after Fajr until the sunrises.

Abu Hurairah (RA) reports that the Prophet (PBUH) said: “Whoever fails to pray two rak’ahs of Fajr, he should then pray them after sunrise” (Tirmidhi, classified as ‘*sahih* according to the conditions of Bukhari and Muslim’ by Hakim).

Imam Malik (RA) said: “It has reached me that Abdullah ibn Umar (RA) missed two rak’ahs of Fajr and he made them up after sunrise”, (Mu’atta Malik, Chapter on Ahadith pertaining to two rak’ahs of Fajr).
The Messenger of Allah (PBUH) said: “No prayer is to be offered after Fajr prayer until the sun rises”, (Bukhari and Muslim).

All the above mentioned Ahadith clearly suggest that if the Sunnah rak’ahs of Fajr are missed they are to be performed only after the sun has risen. Some individuals are seen to perform them immediately after the prescribed Fajr salah and present a Hadith of Abu Musa (RA). The fact is that the Hadith they cite as evidence is a *mursal* Hadith i.e. narrated with a broken link in its chain of narration at the level of a Companion (RA) as Imam Tirmidhi who recorded the narration has thus classified it.

May Allah grant us punctuality in offering two Sunnah rak’ahs of Fajr before the congregational prayer begins so we may act upon what is actually required of us by the Shari’ah.

28. **Sunnah and Nafl Prayers**

Abu Hurairah (RA) narrates that the Prophet (PBUH) said:“(Allah says) … and My slave keeps on coming closer to Me through performing Nafl prayers (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his legs with which he walks and if he asks Me, I will give him.” (Sahih Bukhari: Chapter: Humility)

Becoming the hands and legs of a slave means that his every act is governed by Allah’s pleasure and His love. He commits no act against the will of Allah.

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: “The first thing the people will be held accountable for on the Day of Judgment is salah. If it is offered properly, he will attain success. But if it would not have been offered properly, he will suffer loss. Allah will say to His angels (even though he already knows): “Look at my servants’ salahs. Were they complete or not?” If they were complete it will be written as complete. If they were not fully complete Allah will say: “See if my servant has Nafl salahs, if he has them Allah will say: Complete his obligatory salahs’ shortage with his voluntary salahs”, (Sunan Tirmidhi, Sunan Ibne Majah, Sunan Nasai, Sunan Abi Dawood & Musnad Ahmad).

Apart from Farz (obligatory) Salahs, every Muslim, in view of these Ahadith, should take care of the Nafl salahs too, so that they may attain nearness to Allah. The above mentioned Hadith-e-Qudsi establishes that Nafl prayers help man attain nearness to Allah. Moreover, if there appears any shortcoming in Fardh (obligatory) salahs on

the Day of Judgment, it can be made up through Nafl salahs, as the unequivocal statement of the Prophet (PBUH) mentioned in the collections of Hadith has just been cited.

Offering Sunnah and Nafl salahs in a particular corner of the house specified for Salah is better than offering them in the mosque. It is, however, recommended to offer them right in the mosque, in case one does not find required tranquillity and calmness in the house, or one fears to get involved in the worldly affairs after returning from the mosque. Zaid ibn Thabit (RA) narrates that the Prophet (PBUH) said: “Offer Salah at home, O people, for offering (Sunnah and Nafl) Salah at home, barring the Farz (obligatory) Salah, is better”, (Bukhari& Muslim).

Jabir (RA) narrates that the Prophet (PBUH) said: “When you have offered Farz (obligatory) Salah in the mosque, offer some Salahs (Sunnah and Nafl) at home as well, as Allah sends His blessings in the house due to Salah”, (Sahih Muslim).

Tahajjud Salah

The Prophet (PBUH) would usually offer eight rak’ahs Nafl in Tahajjud and three rak’ahs Witr. He would, however, sometimes offer more or less than this number as well. The Salah which has been most emphasized after Farz (obligatory) Salah in the Holy Qur’an is Tahajjud. It is indeed more virtuous than all the other Nafl salahs. Allah says in the Holy Qur’an:
“Their sides remain apart from their beds. They call their Lord (spend the night in Salah, remembrance of Allah and supplications) with fear and hope, and spend (in charity) out of what We have given to them. So, no one knows the

delight of eyes that has been reserved for them in secret, as a reward of what they used to do” (Surah Ha Mim al-Sajdah: verse 16& 17).

At another place, Allah says:
“The servants of the Rahman (the All-Merciful, Allah) are those who walk on the earth humbly, and when the ignorant people speak to them, they reply peacefully, and those who pass the night prostrating themselves and standing before their Lord” (Surah al-Furqan: v. 64).

At the end of this Surah, Allah says:
“Such people will be rewarded with the high place - because they observed patience - and will be received therein with prayers of their eternal life and peace, living in it (the Paradise) forever” (Surah al-Furqan: 76, 77).
At a yet another place, Allah says:
“They used to sleep little in the night; and in the hours before dawn they used to pray for forgiveness” (Surah al-Dhariyat: vv. 17, 18).

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: “The best prayer after Farz (obligatory) (salahs) is salah of night” (Sahih Muslim).

Abdullah ibne Salam (RA) says: “I heard the Messenger of Allah (PBUH) saying, "O people, exchange greetings of peace (i.e. say: As-Salamu 'Alaikum to one another), feed people, strengthen the ties of kinship, and be in salah when others are asleep, you will enter the Paradise in peace" (Sunan Tirmidhi & Sunan Ibne Majah).

Abu Hurairah and Abu Saeed (RA) narrate that the Prophet (PBUH) said: “If a man wakes his wife and offers

salah during the night or they offer two Rak`ahs together, they will be recorded among those (men and women) who are (constantly) engaged in the remembrance of Allah" (Sunan Abu Dawood).

Ayesha (RA) says: "When the Messenger of Allah (PBUH) offered salah, he would stand for so long that his feet would become swollen. 'Ayesha (RA) said: O Messenger of Allah (PBUH), are you doing this when Allah has forgiven your past and future sins? He (PBUH) said: "O 'Ayesha, should I not be a thankful slave?" (Sahih Bukhari).

Sunnah Mu'akkadah - the Emphasized Sunnah:

(Two rak'ahs before Salah of Fajr, four rak'ahs before Zuhr Salah, two rak'ahs after Zuhr, two rak'ahs after Maghrib Salah and two rak'ahs after Isha Salah).

Umm Habeebah (RA), the wife of the Prophet (PBUH) said: "I heard the messenger of Allah (PBUH) saying: "There is no Muslim slave who offers twelve Rak'ahs Sunnah each day voluntarily, apart from the obligatory salahs, but Allah will build for him a house in the Paradise" (Sahih Muslim).

The number of Rak'ahs of Sunnah salahs are mentioned in detail in another Hadith recorded by Tirmidhi from Umm Habeebah (RA), who said: "The Messenger of Allah (PBUH) said: "Whosoever offers twelve Rak'ahs in a day and night, a house will be built for him in the Paradise, these are; four before Zuhr and two after it, two Rak'ahs after Maghrib, two Rak'ahs after 'Isha', and two Rak'ahs before Fajr" (Sunan Tirmidhi).

Ayesha (RA) narrates: “The Prophet (PBUH) used to offer four rak’ahs before Zuhr Salah at home. After that he would go to the mosque and lead the people in (Farz (obligatory)) prayer. Then he would come back home and offer two rak’ahs (after Zuhr). He would lead people in Maghrib Salah and would perform two rak’ahs after that at home. He would lead people in Isha Salah and then would perform two rak’ahs at home” (Sahih Muslim).

Ayesha (RA) narrates that the Prophet (PBUH) said: “Two rak’ahs of dawn (Fajr) are better than this world and what it contains.” In another Hadith, the Prophet (PBUH) is reported to have said: “They (two rak’ahs of Fajr) are dearer to me than the whole world” (Sahih Muslim).

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: “Do not abandon Sunnah Raka’hs of Fajr, even if horses trample over you” (Sunan Abi Dawood).

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: “Whosoever missed to offer the two Raka'hs of Fajr, he should perform them after the sunrise" (Sunan Tirmidhi).

Ayesha (RA) said that the Prophet (PBUH) never missed four rak’ahs before Zuhr and two rak’ahs before Fajr” (Sahih Bukhari).

Umm Habibah (RA) reported that the Messenger of Allah (PBUH) said: “Whosoever observes the practice of offering four Rak`ahs before Zuhr and four after Zuhr, Allah will shield him against the Fire (of Hell)” (Sunan Abu Dawud and Sunan Tirmidhi).

Umm Habibah (RA) narrates that the Prophet (PBUH) said: “The believing slave who offers four rak’ahs after Zuhr, the fire of Hell will never touch him, Insha Allah” (Sunan Nasai).

Note: The Hadith of Ayesha (RA) established the four rak’ahs before Zuhr and two rak’ahs before Fajr as Sunnah Mu’akkadah (the Emphasized Sunnah). The Prophet (PBUH) used to remain highly careful of them. Moreover, Hadith of Umm Habibah (RA) establishes the virtue of four rak’ahs after Zuhr Salah. The jurists opine that the two of these four are Nafl in addition to the two Sunnah Mu’akkadah.

Ayesha (RA) says that the Prophet (PBUH) would offer the four rak’ahs after Zuhr in case he could have not offered them before Zuhr. (Sunan Tirmidhi).
Ayesha (RA) further narrates that the Prophet (PBUH) would offer four rak’ahs after offering the two rak’ahs of post Zuhr, in case he had missed them before Zuhr. (Sunan Ibne Majah).

Note: The Prophet (PBUH) sometimes would offer two rak’ahs before Zuhr, as it is narrated by Abdullah ibn Umar (RA) in Sahih Muslim.

Sunnah Ghair Mu’akkadah - Non-emphasized Sunnah

Ali ibne Abi Talib (RA) narrates that the Prophet (PBUH) used to perform four rak’ahs before Asr (Sunan Tirmidhi).

Abdullah ibne Umar (RA) narrates that the Prophet (PBUH) said: “May Allah shower His mercy upon him who

offered four rak'ahs before Asr" (Sunan Tirmidhi & Sunan Abi Dawood).

Note: If the time is short, one may offer only two rak'ahs, as it is in the narration recorded by Abu Dawood that Ali ibn eAbi Talib (RA) says: "The Prophet (PBUH) would sometimes perform only two rak'ahs before Asr" (Sunan Abi Dawood).

Before Isha, one ought to offer four rak'ahs, if the time allows. Otherwise, two rak'ahs may also suffice. Ibne Hajar, the commentator of Bukhari narrates the statement of the Prophet (PBUH) on the authority of Bara' bin Azib (RA) that "Whosoever offered four rak'ahs before Ishais like the one who had offered Tahajjud at night. The one who offered four rak'ahs after Isha will get the reward of offering four Raka'hs in Laylat al-Qadr (The Night of Power)" Imam Baihaqi has narrated this Hadith on the authority of Ayesha (RA) and Imam Nasai and Dar Qutni on the authority of Ka'b (RA) (Al-Dirayah: vol. 1, p. 198).Saeed ibn Jubair (RA) says that the blessed Companions (RA) would consider it Mustahab (desirable) to perform four rak'ahs before Isha (Marwazi, Qiyam al-Lail: p. 58).In his commentary of Buloogh al-Maram (Misk al-Khitam: vol. 1, pp. 525, 529), Nawab Siddique Hassan Khan writes that offering four rak'ahs before Ishais desirable. Also, the Hadith that urges offering Nafl salahs between Adhan and Iqamah include offering of two rak'ahs before Isha.

Ayesha, the blessed mother of the believers (RA) was once asked about the salahs of the Prophet (PBUH). She said: "Having offered Isha, the Prophet (PBUH) would

come home and go to the bed only after offering four rak'ahs." (Sunan Abi Dawood)

Ayesha (RA) says: "The Prophet (PBUH) never came to my house after offering Isha, but he necessarily offered four or six rak'ahs (including two Sunnah Mu'akkadah)" (Sunan Abi Dawood).

Offering two rak'ahs in sitting position after Witr is recommendable

Abu Salimah (RA) says that he asked Ayesha (RA) about salahs of the Prophet (PBUH). She replied: "The Prophet (PBUH) used to offer thirteen rak'ahs. First he would offer eight rak'ahs of Tahajjud, then three rak'ahs of Witr and then he would offer two rak'ahs in the sitting position" (Sahih Muslim).

Umm Salimah (RA) says that the Prophet (PBUH) would offer two light rak'ahs in the sitting position after Witr (Sunan Tirmidhi & Sunan Ibne Majah).

Abu Umamah (RA) narrates that the Prophet (PBUH) used to offer two rak'ahs in the sitting position after Witr. In the first Rak'ah, he would recite Surah al-Zilzal and in the second Rak'ah, Surah al-Karifun (Musnad Ahmad).

The Salah of Ishraque and Chasht (Salatud-Duha)

Most of the scholars have counted both Ishraque and Chasht (Salatud-Duha) salahs separately. Ishraque salah is offered nearly fifteen to twenty minutes after the sunrise. It can be offered till the sun gains heat. The timing Chasht salah begins when the sun gains its heat and remains up

till the decline of the sun. In the time of Ishraque, one ought to offer two or four rak'ahs. Chasht salah too consists of four rak'ahs. Some Ahadith, however mention eight rak'ahs Chasht as well. Therefore, one can perform as many Nafl prayers at that time as he is able to.
Abu Hurairah (RA) says: "My friend advised me for three things; observing fast three days every month, performing two rak'ahs of Ishraque and offering Witr salah before sleeping" (Sahih Muslim).
Abu Darda (RA) narrates: "My beloved advised me for three things which I will not abandon as long as I am alive, observing fast of three days every month, offering Ishraque salah and offering Witr prayer before sleeping" (Sahih Muslim).

Ayesha (RA) narrates that the Prophet (PBUH) used to offer four rak'ahs of Ishraque and sometime even more than four (Sahih Muslim).

Abu Dharral-Ghifari (RA) reported that the Prophet (PBUH) said: "In the morning, charity is due on every bone joint of the body of every one of you. Every utterance of Allah's glorification (saying Subhanallah) is an act of charity, and every utterance of His praise (saying Alhamdulillah) is an act of charity and every utterance of declaration of His greatness (saying Allahu Akbar) is an act of charity; and enjoining M`aruf (good) is an act of charity, and forbidding Munkar (evil) is an act of charity, and two Rak`ah Duha salah (which one offers in the forenoon) is equal to all this (in reward)" (Sahih Muslim).

Ayesha (RA) used to offer eight rak'ahs of Duha and then said, "I will not abandon this salah, even if my parents are sawn off" (Mu'atta Imam Malik).

Anas ibn Malik (RA) narrates that the Prophet (PBUH) said: “He who performs Fajr Salah in congregation and remains engaged in remembering Allah till the sunrise, and then offers two rak’ahs Nafl, gets the reward of Hajj and Umrah.” Anas bin Malik (RA) narrates that the Prophet (PBUH) said thrice: “The reward of full Hajj and Umrah, the reward of full Hajj and Umrah, the reward of full Hajj and Umrah” (Sunan Tirmidhi).

Abu Hurairah (RA) narrates that the Prophet (PBUH) sent an army which came back soon with a lot of booty. A companion said: “I never saw any army which came back so soon with so much booty, O, the messenger of Allah (PBUH).”The messenger of Allah (PBUH) said: “Should I not tell you of a person who brings much more booty even sooner than this? He is the person who performs Wudu well in his house and goes to the mosque, offers Fajr Salah and then offers Ishraque salah (after the sunrise). He is the person who would earn much benefit in a very short period of time” (Sahih Ibne Hibban).

Mu’adh bin Anas (RA) narrates that the Prophet (PBUH) said: “He who remains sitting at the place where he has offered Fajr Salah and does not speak anything except good, and then offers two rak’ahs (of Ishraque), his all (minor) sins will be forgiven, even though they may be more than the foam of the sea” (Sunan Abi Dawood).

Abu Darda (RA) narrates that the Prophet (PBUH) said: “Allah says ‘O the son of Adam, do not be incapable of offering four rak’ahs in the early hours of the day. I will get the whole task of your day accomplished” (Sahih Ibne Hibban & Musnad Ahmad).

Nafl prayers between Maghrib and Isha Salahs (Awwabin salah)

The time between Maghrib and Isha Salah is much precious. Taking it as a good opportunity and offering some Nafl salahs during it indeed fetches much reward. Allah says in the Holy Qur'an: "Their sides remain apart from their beds. They call their Lord with fear and hope, and spend (in charity) out of what We have given to them" (Surah al-Sajdah: verse16).

This verse, according to the opinion of the majority of scholars, refers to Tahajjud Salah. But Anas bin Malik, Qatadah and Ikramah (RA) say that offering Nafl prayers between Maghrib and Isha Salahs is intended by this verse (Tafsir ibne Kathir & Tafsir Fathul Qadeer).

Likewise, Allamah Ibn al-Jawzi writes in his book "Zad al-Maseer" (vol. 6, p. 339): Anasbin Malik (RA) narrates that this verse was revealed in praise of those who used to offer Nafl prayers between Maghrib and Isha Salah. Shaikh Muhammad bin Nasr al-Marwazi (d. 294 AH) mentions numerous companions (RA) offering Nafl prayers during this time in his book "Qiyam al-Lail" (p. 56). Abu Ma'mar (RHA) says that the companions (RA) would consider it recommendable to offer four rak'ahs after Maghrib Salah (Qiyam al-Lail: p. 58).

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: "He, who performs six rak'ahs after Maghrib Salah and does not have any silly talk between them, gets the reward equal to twelve years' worship" (Sunan Tirmidhi).

Muhammad bin Ammar, the son of Ammar bin Yasir (RA) says: "I saw Ammar bin Yasir offering six rak'ahs after Maghrib. He said that he had seen his beloved Muhammad Mustafa (PBUH) offering six rak'ahs after Maghrib. The Prophet (PBUH) said: 'He who offers six rak'ahs after Maghrib, his all (minor) sins are forgiven, even though they may be equal to the foam of sea'"(Al-Targhibwal-Tarhib: Urging on prayer between Maghrib and Isha).

Note: Apart from two rak'ahs Sunnah Mu'akkadah after Maghrib, offering additional four Nafl rak'ahs will make six. These six rak'ahs, according to some scholars, are in addition to the two rak'ahs of Sunnah Mu'akkahdh.

Tahiyyatul Wudu (Thanksgiving Nafl prayer after Making Wudu)

Abu Hurairah (RA) narrates that the Prophet (PBUH) once asked Bilal (RA) after Fajr Salah, "O Bilal! tell me that deed of yours about which you are most hopeful (for reward) after embracing Islam, for I heard your footsteps in front of me in the paradise (in my dream). Bilal (RA) replied: I have not done anything extraordinary except that, whenever I perform Wudu during the day or night, I offer Salah (Tahiyyatul Wudu) after that, as much as was destined or granted for me" (Sahih Bukhari & Sahih Muslim).

Tahiyyatul Masjid (Thanksgiving Prayer after Entering the Mosque)

Abu Qatadah (RA) narrates that the Prophet (PBUH) said: "When anyone of you enters the mosque, he ought to offer

two Rak`ahs (of voluntary prayer) before sitting" (Sahih Bukhari and Sahih Muslim).

Note: If a person enters the mosque at a time when the Prophet (PBUH) has clearly prohibited from offering Salah (the time of sunrise, decline of the sun and the sunset), he should not offer Tahiyyatul Masjid. If a person begins offering any Farz (obligatory), Sunnah or any other Salah immediately after entering the mosque without sitting, he does not need to offer Tahiyyatul Masjid.

Sunnah Prayers of Friday

Salman Farsi (RA) narrates that the Prophet (PBUH) said: "If a man takes bath on Friday, (or) purifies himself as much as he can with Wudu', oils his hair, applies whatever perfume available in his house, sets forth for the mosque, does not separate two people (to make a seat for himself), offers Salah what is prescribed for him (before Friday prayer), remains silent when the Imam delivers the sermon, his (minor) sins between that Friday and the previous Friday are forgiven." (Sahih Bukhari)

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: "If anyone takes bath on Friday, then comes to the mosque and performs as much Salah as he was destined for, listens to the sermon attentively and keeps silent, and then offers Farz (obligatory) Salah with Imam, his (minor) sins between that Friday and the following Friday will be forgiven, with the addition of three more days" (Sahih Muslim).

These two Ahadith recorded by Imam Bukhari and Imam Muslim suggest that one should perform as much Salah as one can in the blissful hours before the Friday prayer.

One must offer at least four rak'ahs before the sermon begins. Ibne Abi Shaibah relates in his Musannaf (vol. 2, p. 131) Ibrahim as saying that the companions (RA) used to offer four rak'ahs before the Friday salah.

After the Friday salah, two rak'ahs, four rak'ahs or six rak'ahs sought to be offered. All these three acts are proved from the Prophet (PBUH) and the blessed Companions (RA). It is however, better to offer six rak'ahs, so that all the narrations can be acted upon and the reward of six rak'ahs may be ensured. Salim (RHA) narrates from his father that the Prophet (PBUH) used to perform two rak'ahs after the Friday salah (Sahih Muslim).

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: "When anyone of you has finished the Friday prayer, he ought to offer four rak'ahs thereafter" (Sahih Muslim).
'Ata (RA) says that he saw Abdullah ibne Umar (RA) offering Salah after the Friday prayer. He moved a little from the place where he had offered the Friday Salah and offered two rak'ahs, after that he again moved a little from that place and offered four rak'ahs. I asked 'Ata as to how many times he had seen Abdullah ibne Umar (RA) doing this. He said, "So many times" (Sunan Abi Dawood).

Therefore, Allamah ibne Taimiyah (RHA) says: It is proved from the Prophet (PBUH) that he said that four rak'ahs ought to be offered after the Friday prayer. Six rak'ahs are also narrated by the Companions (RA) (Mukhtasar Fatawa Ibne Taimiyah p.79).

Note: An article has been penned down about the mandatory nature of Witr Salah in detail with sufficient evidences. One may refer to this article for details.

Note: For detailed references of all Ahadith quoted in this article, my book "Haiya Ala al-Salah" can be referred, which is available on various websites for free downloading.

May Allah enable us all to care for Sunnah and Nafl prayers in addition to the Farz (obligatory) Salah, Amen!

29. Indicating with the Index Finger in Tashahhud

As the Islamic Shari'ah presents unambiguous injunctions, the entire Muslim Ummah is united on nearly eighty percent issues of the day to day life. However, the remaining twenty percent issues of the day to day life have been disputed among the Ummah since long. The way of indicating with finger too is among the same twenty percent disputed issues. The entire Ummah is united on the fact that indicating with finger in Tashahhud is not Fardh (compulsory) or Wajib (mandatory) and is Sunnah instead. It means to say that if a person could not indicate with his finger in Salah, even then his Salah is fully valid. But in the current era, when the enemies of Islam are attacking Islam and Muslims from all sides and the Muslim community is facing a new problem each on passing day, some people (an ideological group which does not make even one percent of the entire Muslim population in the subcontinent) want to keep the Muslim Ummah busy in minor issues which have neither been settled yet, nor do they seem possible to be solved in the future, although they are fully aware of the current position of the Ummah. This issue even does not go against the injunctions of the Holy Qur'an and Sunnah. Many fellow Muslims made recourse to me on this topic during my sixteen year long stay in Saudi Arabia. I always confined myself with giving them only a brief answer. Some people insisted that I should write a detailed article on this topic. But I ignored their insistence owing to my engagement with some important issues. But I recently happened to watch a video of speeches from numerous scholars which made me feel the need to write a brief article to substantiate the view of

the majority of the scholars, lest the opinion of the majority of the scholars be taken as wrong due to getting one sided opinion on the social media.

Indicating with the index finger in Tashahhud is unanimously Sunnah based on Sahih Ahadith. Numerous ways of indicating with the finger are mentioned in the Ahadith and all of them are permissible. The best way according to the Hanafi scholars is that one should close the little finger of the right hand and the finger next to it on reaching the Shahadah. A circle of the middle finger and the thumb should be made. But the index finger should be left open. It will be raised on "*La Ilaha*" and left down on *ÏllaAllah*". Alike the Hanafi scholars, numerous Hadith scholars and jurists such as Imam Shafi'e, Imam Ahmad Ibn Hanbal, Imam Nawawi and Imam Baihaqi (may Allah have mercy upon them all) hold the same view that only indication should be made with the index finger; it should not be moved.
Abdullah ibn Zubair (may Allah be pleased with him) says that when the Messenger of Allah (PBUH) used to recite Tashahhud, he would place his right hand on his right thigh and the left hand on his left thigh. He would indicate with his index finger and keep his thumb on his middle finger (Sahih Muslim: Chapter: The way of sitting in Salah).

Abdullah ibn Zubair (may Allah be pleased with him) says that when the Messenger of Allah (PBUH) would call Allah, he would indicate with his finger and would not move it (Sunan Abi Dawood: Chapter: Indicating with finger in Tashahhud, Sunan Nasa'i: Chapter: Spreading the left palm on the thigh).

This Hadith clearly mentions that the Prophet (PBUH) would only indicate with his finger and would not move it again and again. Imam Nawawi, the author of the most renowned commentary of Sahih Muslim and Riyadh al-Saliheen (631 AH – 676 AH) writes that this Hadith is related by Imam Abu Dawood and the chain of its narrators is trustworthy. (Al-Majmu': vol. 3, p. 417) Imam Ibn Mulqin (723 AH – 804 AH) writes that Imam Abu Dawood has related this Hadith with an authentic chain (Khulasah al-Badr al-Munir: Chapter: The method of Salah).
Those who move their finger instead of only indicating with it substantiate their view with the Hadith of Wa'il ibn Hujr (may Allah be pleased with him). This Hadith states that the Prophet (PBUH) made a circle with three fingers, raising one finger. I saw that he was moving it and praying (Musnad Ahmad & Sunan Baihaqi).

Based on this Hadith, these people opine that one should keep moving one's finger till the end of the Salah, while neither this Hadith nor any other Hadith mentions the specific way of moving the finger as to how slow, faster or how long should it be moved. Also, if this meaning is deduced from this Hadith, it will clash with the Hadith of Abdullah ibn Zubair (may Allah be pleased with him), which clearly establishes that the Prophet (PBUH) would only indicate with his finger and would not move it constantly.

Since the Hadith of Abdullah ibn Zubair (may Allah be pleased with him) goes clearly against their view, they have the only way to escape by declaring it weak. The fact is that it has been classified as Sahih by the renowned Hadith critic Imam Nawawi whose services to the science of Hadith are acclaimed by the whole world. In the current

era, Shaikh Nasiruddin Albani (1914 – 1999), to support his view, has tried to declare Muhammad ibn Ajalan, a narrator of the Hadith of Abdullah ibn Zubai, weak. On the contrary, Allamah ibn Hajar, a great Hadith scholar and the author of the most acclaimed commentary on Sahih Bukhari has declared him as trustworthy (thiqah) by calling him “one of the practicing Ulama”.

The Hadith on the basis of which they advocate moving the finger constantly has been narrated by eleven narrators on the authority of Aasim (may Allah have mercy upon him). Apart from Zayda ibn Qudamah, all the ten narrators have narrated this Hadith without the phrase “Yuharrikuha” (moving it). Thus, this phrase in this Hadith is *shadh* (rare) according to the established principle of Hadith. Thus, substantiating the view with this Hadith is not correct. After mentioning this Hadith in his Sahih, the renowned scholar of Hadith Ibn Khuzaimah points out to it being *Shadh*: “No Ahadith except this one has the phrase “Yuharrikuha”. Imam Muslim has recorded numerous Ahadith in his Sahihon this topic. But not even a single Hadith records the phrase “moving it”. All the ‘Ahadith recorded in Sahih Muslim present only the phrase “indicating”. This clearly establishes that the actual motive is only to indicate.

In his renowned collection of Hadith “Al-Sunan al-Kubra”, the famous scholar Imam Baihaqai (384 AH – 458 AH) reconciles between these two Ahadith: the word “moving” in the Hadith of Ibn Wa’il (may Allah be pleased with him) means “indicating”, not “moving” the finger again and again, as indication does not occur without movement. This way the Hadith of Ibn Wa’il (may Allah be pleased with him) falls in agreement with the Hadith of Abdullah ibn

Zubair (may Allah be pleased with him) in terms of meaning. In short, holding this view will help practice on both the Ahadith and there will arise no need to have argument to declare any Hadith weak. In his celebrated authorship Al-Mirqat, the famous Hanafi scholar Mulla Ali al-Qari (d. 1014 AH) (may Allah have mercy upon him) writes that moving the finger means only raising it, and ‘raising the finger’ cannot occur without movement. (I’la’ al-Sunan)

In short, the majority of the scholars including the Hanafi scholars, Imam Shafi’e, Imam Ahmad ibn Hanbal, Imam Nawawi and Imam Baihaqi (may Allah have mercy upon them all!) are united on the view that indicating with the finger one time only will suffice. There is no proof of constantly moving the finger. Even the majority of the scholars in the subcontinent, who prefer the opinion of the famous jurist Imam Abu Hanifah (b. 80 AH) in the disputed issues in the light of the Holy Qur’an and Hadith, holds the same view.

Removing a misconception

They put the objection that there is no clear proof of raising the index finger on “*La Ilaha*” and getting it down on “*illallah*” from the Prophet (PBUH). Firstly, the word “indicating” found in Ahadith itself is a proof that only “indicating” is meant here, not “moving” it. And the indication will automatically end on “*IlaAllah*”. Imam Muslim has recorded numerous Ahadith in his Sahih on this topic. But all the Ahadith have only the word “indicating”. The word “moving” or “constant moving” is not found even at a single place. Secondly, to keep on raising the finger or moving it till the end of Salah has no base in the teachings of the Prophet (PBUH).

The reality of indication

The indication of the Messenger of Allah (PBUH) was actually the indication of Tauheed, Oneness of Allah. Tauheed is the name of Tashahhud, as it has the acknowledgment of Allah's oneness and testifying it. In Tauheed, godhead is negated for everything other than Allah on one hand and it is affirmed and acknowledged for Allah Alone on the other hand. Thus, the indication too should consist of both, the negation as well as affirmation. This is the reason why the Hanafi scholars have declared the raising of finger as affirmation and getting it down as negation. Even a Hadith has been reported that to support this view. Khafaf bin Aima (may Allah be pleased with him) says when the Messenger of Allah (PBUH) would sit towards the end of Salah, he would indicate with his finger. The disbelievers would say (God forbid) that he would cast magic through indicating with his finger. In fact, they would lie. The Messenger of Allah (PBUH) would actually indicate to the Oneness of Allah with his finger (Majma'al-Zawa'id: Chapter: Tashahhud, sitting and indicating with finger in it). The Hadith scholar Allamah Haithami writes that this Hadith is related by Imam Ahmad and Imam Tabarani and its narrators are trustworthy.

Virtues of raising the index finger

Nafi' says that when Abdullah ibn Umar (may Allah be pleased with them) sat in (Qa'dah of) Salah, he would place both his palms on both his knees and would indicate with his index finger. He would keep his eyes on his finger. After finishing the Salah, he would say that the Messenger of Allah (PBUH) said: "It is harder on the devil than the iron, i.e. index finger." The Prophet (PBUH) actually meant to

say that pointing with the index finger to affirm the Oneness of Allah in the state of Tashahhud is harder on the devil than hitting someone with spares (Musnad Ahmad).

Indicating with the finger towards the direction of Qiblah

Abdullah ibn Umar (may Allah be pleased with him) narrates that the indication is made towards the direction of Qiblah. (Al-Sunan al-Kubra by Imam Baihaqi) The meaning of this narration is that the finger should face the direction of the Qiblah while indication is made, and not towards the sky.

Conclusion

The Ulama are united in the light of the sayings and the actions of the Messenger of Allah (PBUH) on the point that indicating with the index finger in the state of Tashahhud is Sunnah. They have, however, held different opinions in the method of indication since long. This dispute has neither yet been settled, nor does it seem possible to be solved in the future. Thus, we should better focus on the necessary and important affairs of the Ummah, instead of making arguments on such disputed issues. For example, a large number of individuals among the Ummah are not ready to offer Salah at all. Thus, we should spend our energies to find out how to invite and persuade the entire Ummah so that they become punctual to Salah, instead of focusing on the superficial issues. We should also spend our energies to find out the way to make every Muslim individual remain content only with the lawfully earned livelihood and avoid the unlawful means of earning.

I have penned down these few paragraphs, because some people, who do not make even one percent of the entire population of the Muslim world, are hell bent to spread a big fitna among the Ummah on the basis of the minor issues, while Allah has called the fitna in the Holy Qur'an greater than killing. We should present our views in the best of manners giving due respect to the views of others too.

In short, numerous ways of indicating with finger in the state of Tashahhud are mentioned in the Hadith. They all are permissible. The best way according to the Hanafi scholars is that one should close the little finger of the right hand and the finger next to it on reaching the Shahadah. A circle should be made with the middle finger and the thumb. The index finger should be left open and should be raised on "*Lailaah*" and put down on "*IllaAllah*".

30. Considering the Present Troublous Time, Women Should Not Go Out to Musalla (Prayer Ground) for Performing Eid Salah

As a number of narrations affirm the fact, the women during the lifetime of the Prophet (PBUH), certainly, went out to Musalla to join the congregation of Eid Salah. Yet certain points should be taken into consideration (before discussing with all such narrations to advocate women's going out for Eid prayer). Muslim enjoined to observe fasting in the month of Ramadan for the first time in the second year of Hijrah which also marks the beginning of the Eid prayer in Islam whereas the mandate of observing Hijab was imposed five or six years after the migration took place. Hence, it is clear that there was no restriction for women in respect of joining Eid congregation in the Musalla during the first five years as the very mandate of observing Hijab had not yet been revealed. Since Muslims were gradually being asked to observe different mandates and there was the least possibility of any *Fitna* at that time, it was necessary that women too should acquire religious knowledge directly from the noble Prophet (PBUH). Umm-ul-Mu'minin Ayesha who played a vital role in transmitting a larger portion of the religious teachings to the Ummah lived 48 years after the demise of the Prophet (PBUH) but the changes that she observed in the society in these 48 years compelled her to comment that they ways the women gradually adopted in respect of adorning themselves added to the chances of Fitna to occur. She also commented that had the Prophet (PBUH) been alive

he would certainly have forbidden women to go to Masjid as the women of the Bani Isra'il were restricted before. (Muslim) In addition to that, though it was allowed for women to go to the Masjid yet the Messenger of Allah often encouraged them to offer prayers in their houses. He told them that offering Salah for a woman in her house is better and more rewarding than praying in the mosque. (Abu Dawood) The noble Prophet (PBUH) also said that 'A woman's prayer in her room is better than her prayer in her courtyard, and her prayer in a small chamber is better than her prayer in the room.' (Abu Dawood) The underlying message of all these narrations is that more a woman observes Hijab in offering Salah the greater reward she gains. As we know, Ayesha (may Allah be pleased with her) felt it during her lifetime, in view of the changed behaviour of people, that women should offer Salah in their houses to be immune from Fitna. This much should be enough to open our eyes regarding the issue as after the passing of 1400 years, situation became worse than ever with different sorts of Fitna prevailing in the society. Nudity, indecency and lack of morality are what we see all around. The women during the time of Ayesha (may Allah be pleased with her) were a thousand times superior than the ladies of our time in respect of knowledge and piety yet she could not resist herself from expressing her concerns and advising them not to go to the Masjid. Safety of women requires that they should not attend Eid Salah in the Musalla. As for those scholars and jurists who allowed attending Eid Salah for women, they too, in line with the Prophetic injections, prescribed some conditions to be strictly followed such as maintaining proper Hijab, avoiding display of beauty and ornaments, absence of the possibility of Fitna and avoiding mixing with men. I leave it unto you to decide if it is practically possible for women in

our society to meet all the conditions prescribed by the scholars for attending Eid prayer. The answer, most likely, is in negative. On the one hand, we find only permissibility (not encouragement or obligation) of attending Eid prayer for women and on the other hand, there exist a number of inescapable vile things in doing so — a ground reality enough to convince one that safety of women lies in not attending Eid prayer in this troublous time of ours.

Back in the old days women maintained complete Hijab. You may recall how the ladies in the subcontinent would go out clad in proper Islamic dress two or three decades back. On the other hand, a group of scholars during the first and second centuries discouraged women about attending Masjid. After narrating a number of Hadith on the topic in his Sunan, the famous scholar of Hadith Imam al-Tirmidhi commented that Imam Sufyan al-Thawri (97-161 AH) and Imam Abdullah ibn al-Mubarak (118-181 AH) held it undesirable (makruh) for women to attend Eid Salah. This clearly establishes that discouragement of women in this regard is not a new issue but the fact is it has been a scholarly opinion in the early periods of Islam. Imam al-Tirmidhi (may Allah have mercy on him) also mentioned the opinion of Ayesha (may Allah be pleased with her). Besides it, the Hanafi jurists also consider it Makruh (undesirable) for women to go out for offering Eid Salah. The majority of the Islamic scholars in the subcontinent who preferably follow the famous scholar of Hadith and Fiqh Imam Abu Hanifa in jurisprudence in accordance with the Qur'an and Sunnah also maintain that women should not go to Musalla for joining in the Eid congregational prayer. In short, though it has been a disputed issue since beginning yet a large group of the scholars of Hadith and Fiqh believed that safety of women lies in not attending Eid prayer. Therefore, we should preferably adopt the

standpoint of Umm-ul-Mu'minin Ayesha (may Allah be pleased with her) in view of the troublous and challenging period of time we live in.

Refutation of Objections Raised by a Friend on the Above Article

Assalamu alaikum wa rahmatullahi wa barakatuhu,

The way you raised objections suggests as if you have all the rights of interpreting Islam reserved for you and I am to devote whole my life to answer people like you. If you agree to what I wrote, so far so good or else consult whoever you think may convince you. I write whatever I see right in accordance with the Qur'an and Sunnah to the best of my understanding and knowledge whether you like it not. Blaming a certain individual or school of thought for all the inappropriate ways some Muslim women act in the society is tantamount to slandering entire humanity for the crimes of some against others.
Back to the topic, I must make it clear that women were granted unrestricted permission by the Messenger of Allah (PBUH) to go out to Musalla and join the congregational Eid Salah while you people seem to give the expression that reform of women will remain an unfulfilled dream unless they attend Eid prayer. But have you ever asked yourself as to why or how Umm-ul-Mumi'nin Ayesha (may Allah be pleased with her) during the time of the Rightly-guided Caliphs, while many of the noble companions were yet alive, said the following: "If the Messenger of Allah (PBUH) had seen what new things the women have introduced (in their way of life) he would have definitely prevented them from going to the mosque, as the women of Bani Isra'il were prevented."? And when she was asked if the women of Bani Isra'il were really prevented from the

mosques, she replied in affirmative. Moreover, majority of the Hadith scholars reported this statement of Ayesha (may be pleased with her) including Imam Bukhari and Muslim (may Allah have mercy on them) in their respective compilations of Hadith. You may find this narration in almost every compilation of Hadith. In view of this statement of Ayesha (may Allah be pleased with her) and other Prophetic narrations about the issue as well as in consideration of the changes creeping in the life the women, a group of scholars having expertise in all the disciplines of Islamic learning issued a verdict prohibiting women from coming out to perform Eid Salah in the prayer ground. Have you ever thought why Ayesha (may Allah be pleased with her) said so? If it was against the purport of Prophetic teachings, why no one from among the Sahaba or the Tabi'in questioned her statement? Not a single criticism from any Sahabi or Tabi' one can find in any book. Besides, Imam al-Tirmidhi in his acclaimed Sunan reported from the Fuqaha and Muhaddithin of the first century that they regarded it Makruh for women to go out to Musalla for offering Eid prayer without mentioning any criticism or rebuttal of any scholar on the said opinion and then he proceeded to quote the aforementioned statement of Ayesha (may Allah be pleased with her). This is obvious that Ayesha (may Allah be pleased with her) held a clear opinion that women should not go to Musalla and in all probability that is the reason we find no report from her that encourages women to go to Musalla for praying Eid Salah.

So, do not question me. If you see my points invalid, please proceed and question the Mother of all the Believers to come till the Day of Judgment, question those Tabi'in and their successors who were present just a few years after the demise of the Prophet (PBUH) amid the

noble Sahabah around, instead of encouraging women on visiting Musalla to perform Salat-ul-Eid emphasized that they should not attend Musalla. Ask all those Muahddithin who are responsible for recording the statement of Ayesha (may Allah be pleased with her) in their books. Inquire them how they forgot to condemn the statement. Ask Imam al-Tirmidhi why he did not issue a verdict against opinion of the scholars of Fiqh and Hadith of the first Hijri century after the mention of their view in his famous Sunan.

31. **Author's Introduction**

Dr. Mohammad Najeeb Qasmi is an alumnus of Darul Uloom Deoband and Jamia Millia Islamia, New Delhi. Beside hundreds of short Islamic articles that he keeps contributing to various websites, daily newspapers and monthly magazines, he has authored so far 16 books in Urdu and his 14 books have been translated into English & Hindi. He also organizes Hajj Orientation programme once in a year at Riyadh, Saudi Arabia to provide accurate guidance to the pilgrims.

He belongs to an educated family of Sambhal, UP, India. His grandfather Maulana Mohammad Ismail Sambhali was a freedom fighter and a renowned scholar of *Hadith*. He taught *Bukhari* for 17 years in different institutes of India, whereas his maternal grandfather Mufti Musharraf Hussain worked in various Madaris in India as chief Mufti and *Muhaddith*.

After completing Islamic studies and theology at Darul Uloom Deoband in 1994, Dr. Najeeb Qasmi joined Jamia Millia Islamia University (JMI), New Delhi where he graduated in Arabic and two courses of translation (Arabic into Eng & Vice Versa). He also completed MA in Arabic from Delhi University (DU).

Dr. Mohammad Najeeb Qasmi has been awarded PhD from JMI in 2014 on the topic الجوانب الأدبية والبلاغية والجمالية النبوي من الصحيحين في الحديث under the supervision of Prof. Shafiq Ahmad Khan Nadwi & Prof. R. I. Faynan. Dr. Najeeb Qasmi has been working in Riyadh since 1999.

The mobile application (Deen-e-Islam) of his website (www.najeebqasmi.com) is spreading the message of Islam in Urdu, Hindi & English languages. This App is a collection of his 200 articles on different topics, 100 speeches and seven books. This App is available in Play Store as well as Apple Store which can be easily downloaded to a supporting device within 2 minutes even in urban and rural areas of India & Pakistan.

A similar App for Hajj and Umrah (Hajj-e-Mabroor) is also launched. All the issues related to Hajj and Umrah are presented through this App in Urdu, English and Hindi. Once the App is installed, pilgrims will no longer need to carry books of Hajj and Umrah. They can get information using that App and perform their Hajj or Umrah in Sunnah way. The App includes nine speeches, a presentation on how to perform Hajj and Umrah and 23 articles. If App is installed in the mobile phone, pilgrims can use it while being in Makkah, Mina, Muzdalfah and Arafat.
Various famous Ulamas of Indo-Pak, religious institutions and professors of several universities have also recommended to use both Apps (First Islamic mobile Apps of the world in three languages) by writing testimonials in favour of it.

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AUTHOR'S BOOKS

IN URDU LANGUAGE:

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زکوۃ وصدقات کے مسائل، فیملی مسائل، حقوق انسان اور معاملات، تاریخ کی چند اہم شخصیات، علم وذکر

IN ENGLISH LANGUAGE:

Quran & Hadith - Main Sources of Islamic Ideology
Diverse Aspects of Seerat-un-Nabi
Come to Prayer, Come to Success
Ramadan - A Gift from the Creator
Guidance Regarding Zakat & Sadaqaat
A Concise Hajj Guide
Hajj & Umrah Guide
How to perform Umrah?
Family Affairs in the Light of Quran & Hadith
Rights of People & their Dealings
Important Persons & Places in the History
An Anthology of Reformative Essays
Knowledge and Remembrance

IN HINDI LANGUAGE:

क़ुरान और हदीस - इस्लामी आइडयिोलॉजी के मैन सोर्स
सीरतुन नबी के मुख़्तलफि पहलू
नमाज़ के लिए आओ, सफलता के लिए आओ
रमज़ान - अल्लाह का एक उपहार
ज़कात और सदक़ात के बारे में गाइडेंस
हज और उमराह गाइड
मुख़्तसर हज़्जे मबरूर
उमरह का तरीका
पारविारिकि मामले क़ुरान और हदीस की रोशनी में
लोगों के अधकिार और उनके मामलात
महत्वपूर्ण वयक्ति और स्थान
सुधारात्मक निबंध का एक संकलन
इल्म और ज़िक्र

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(Urdu, Eng.& Hindi) in iPhone & Android by Dr. Mohammad Najeeb Qasmi

DEEN-E-ISLAM **HAJJ-E-MABROOR**